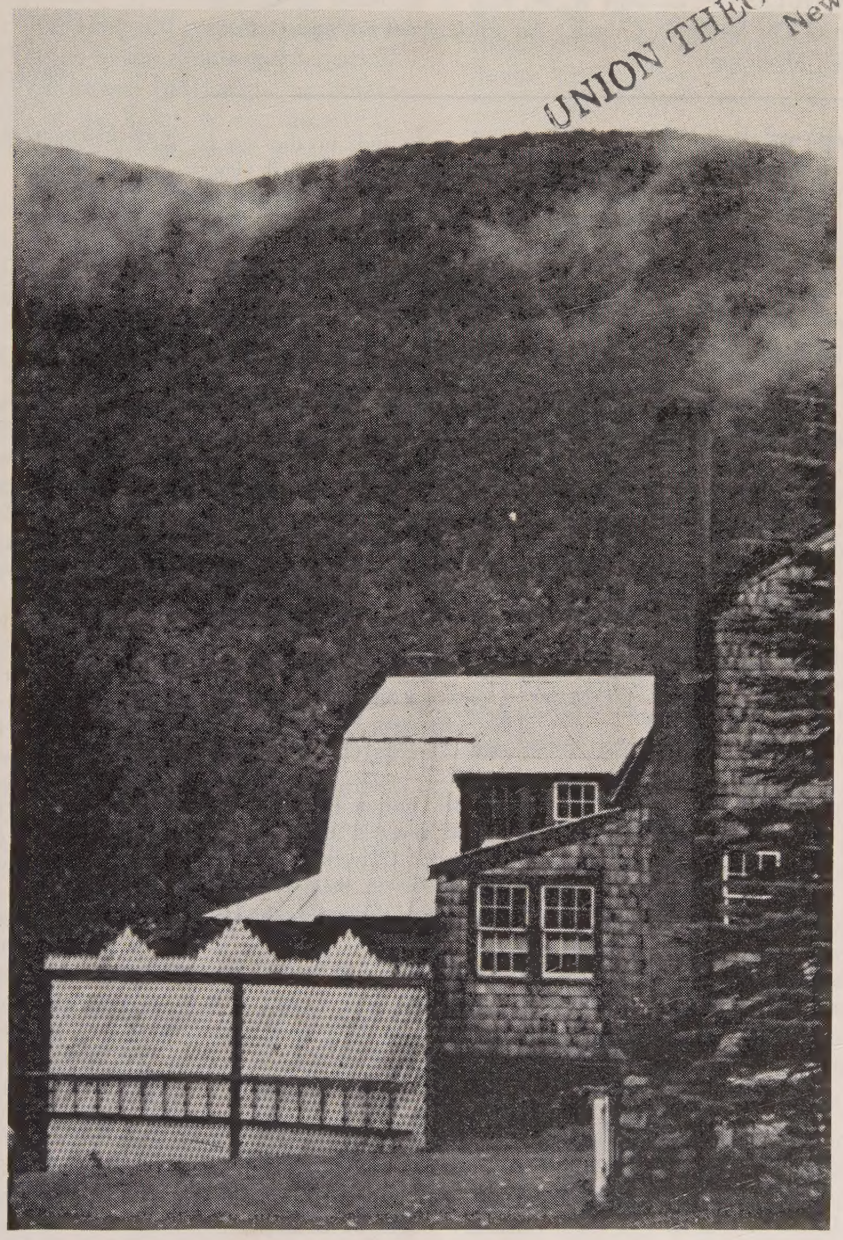
Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the UNION THEOLOGICAL SEMINARY New York

SEP 20 1950



SENTINAL LODGE

August 23, 1950

FROM COVER TO COVER

Roland P. Carr, formerly a school teacher in New York State and now an active worker at SENTINEL LODGE, Ossipee, N.H., describes this ideal spot for weekend retreats. ..... Page 3

LADIES AND GENTLEMEN, THE PRESIDENT, an imaginary radio address by Kirby Page, long an exponent of world peace. ..... Page 4

COME NOVEMBER! Miss Andree J. Colt of the Planning Committee for the National Council of the Churches of Christ in the U.S.A., reminds us of the forthcoming creation of the National Council at a constituting convention to be held this November in Cleveland, Ohio. ..... Page 5

Donald P. Hurlburt of Bangor, Maine, an oft-time contributor to ZIONS HERALD, presents THE EMPIRE BUILDER. ..... Page 9

I HAVE SEEN THE NEW GULFSIDE! exclaims W. W. Reid of the Board of Missions and Church Extension of The Methodist Church. An article about the new Gulfside Assembly at Waveland, Mississippi. ..... Page 10

READERS WRITE

Who Was Right?

Could it be possible that Stanley High actually was right?

On Sunday, August 6th, the activities of the Methodist Federation for Social Action received some publicity at the hands of the Associated Press, the *Boston Herald* being the medium for many New Englanders. This time who will serve as whipping boy for Dean Muelder and other apologists?

It appears that our old friends of the "pink fringe," now apparently acquiring a deeper hue, met at Xenia, Ohio, and further clarified their position by unanimously asking for the repeal of the Smith Act and the pardon of all who have been convicted under it.

No less authority than eight bishops of The Methodist Church assert that this gathering of "some 60 persons" called for the pardon of the 11 Communists convicted in New York. One of the "pink" leaders is said to have termed U.S. action in Korea "interference in a civil war." This group of bishops of the Southeastern Jurisdiction vigorously disavows these views.

What do you say to this, Mr. Editor? And what does Dean Muelder say? Was he there? Will Bishop Lord, as he proscribed the *Reader's Digest,* now forbid the Methodists in this area to read the *Boston Herald?*

I believe that the overwhelming sentiment among Methodist laymen is with this group of southern bishops. The Smith Act represents only the instinct of self-preservation. The trial in New York was a model of restraint on the part of Judge Medina and the jury, and my understanding of the position of your paper is that the action in Korea is justified if the Christian world is to survive.

If confused "intellectuals" wish to indulge in their vagaries, they are at liberty to arouse the disgust of their fellows until they fall afoul of the law.

When they purport to speak for The Methodist Church, however, and, in the words of the bishops, "express their personal views in open defiance of the will and convictions of the great body of the church," it is high time that as an organization they be stripped of any connection with the denomination of John Wesley.

HERBERT W. RAINIE,
Concord, N.H.

Editor's Note: (See Z.H., March 15, 1950) Bishop Lord did not "proscribe" the *Reader's Digest,* he merely cancelled his own subscription and said: "I shall seek to have others follow my example." The Editor clarifies his position on the Federation on the editorial pages of this issue.

Liebman Gift

We certainly appreciate Mrs. Liebman's gift,* and also the regular visit of ZIONS HERALD for it carries a breeze from home.

(Rev.) CHESTER F. WATERMAN,
Area Director of Youth Work,
Des Moines, Iowa.

* Editor's Note: Mrs. Joshua Loth Liebman of Boston presented a year's subscription to each graduate of Boston University School of Theology's class of 1950, in memory of her husband, the late Rabbi Joshua Loth Liebman.

Advance Success!

This letter is being written as we are concluding a two-day Advance meeting in New York City. We have been surveying the achievements of the Advance at mid-quadrennium, and laying plans for the remaining two years. Progress is so encouraging and fraught with promise that our first thought has been to send a direct word to you our fellow-laborers in this cause.

The purpose of the financial phase of the Advance is to conserve the gains of the Crusade and to maintain the level of missionary giving achieved during the quadrennium 1944-48. We are deeply grateful, and we know that it will be a source of joy to you to learn that there has been no recessi in missionary giving in our church and curtailment of our missionary program. T church's response to the Advance appeal l made it possible for the Board of Missio to send overseas some 300 new missionar and to continue an extensive building home and abroad.

This record has been made possible the leadership of our bishops, district sup intendents, and pastors. Speaking for o selves and the participating agencies we press to you our deep gratitude for work faithfully and efficiently done. We firm believe that through the Advance we ha opened a channel for missionary givi which is capable of ever-widening expansio

BISHOP WILLIAM C. MARTIN
General chairman of the Advan

BISHOP COSTEN J. HARRELL
Vice-chairman in charge of financial pha

E. HAROLD MOHN
Executive direct

Builders — Not Killers!

In one of our leading New York ne papers recently I saw an item that appall me. Colonel Lewis B. Hershey was quot as saying that he needed killers, and that feared the veterans of the last war wou not be good killers again, so they wou have to train the younger men.

I weep for our present civilization if have come to this. Three wars within years prove us a warlike and aggressive tion. We are not a Christian nation at I weep for the churches of America w mouth religion but have not taught us live it. Any clergyman who condones t legalized murder is not worthy of his ca ing: the end never sanctifies the means the means itself is evil.

I know it is absolutely wrong to kill fellow men because they won't agree w us. They have the same right to their liefs as we have to ours and any victo gained by the sword is a terrible mocke Dropping bombs on innocent women a children is so damnable that the very thoug is revolting to intelligent people.

I believe Mahatma Gandhi lived the gre est life that has been lived in our day. lived as the Creator wishes men to live.

What America needs is not KILLERS, BUILDERS; leaders with real religion their hearts who will find a way to live peace with their fellow men.

The spirit of fanatical nationalism belo to the Dark Ages. Most wars are fought economic not moral reasons. I pray t the clean wind of a new Reformation blow back these dark war clouds bred narrow, man-made creeds and show us World. We are all sons and daughters the same Creator.

ELLA H. MYER
Mt. Marion, N

Sentinel Lodge

ROLAND P. CARR

We had just started up the wooded path to the high edges on Oak Hill to join the group of young people olding the Vesper service there, when we heard approach-ng voices on the trail ahead, and shortly met them all n their way down.

"We're going to finish the service inside," said one of he first group, "It's going to rain very soon, I'm afraid. ou'd better come along back with us."

HEAVY THUNDER WAS rumbling continuously in the not too far distance, its echoes rolling down he valleys between the mountains, and reverberating from ar away ledges, and ominous black clouds were rearing p above Blacksnout, so we turned back with the others o the big recreation room of the lodge, where the service ontinued in front of the flaming logs in the great stone replace.

Outside all was noise and storm and turmoil, but in ere was peace and quiet. The service proceeded with ld familiar hymns, sung by sweet young voices, — with short talk on "Time to Think," by the earnest leader, — ith an animated discussion in which almost everyone ook part, — and concluded with the parting hymn, "God e With You Till We Meet Again." Then there was a urried dispersal to rooms and dormitories to pack up, or the bus was due to leave in half an hour, and the an-ual retreat of the Roger Williams Class was over.

Coming to be widely known throughout New England, entinel Lodge is beautifully located in a high valley in he heart of the Ossipee mountains of New Hampshire. n earlier days a rocky farm, whose owner made a scanty ving from the poor soil, it later was owned by Judge lbert Brackett, a Boston lawyer, who used it as a summer ome. Judge Brackett built the present house, a little est of the site of the old farmhouse, which had burned own, laid out orchards and formal gardens replete with ools and statuary, cut paths through the forest, and grad-ally added to his holdings until they comprised about even hundred acres, including a long shore frontage on Dan Hole Pond.

About the year 1935 the entire property was sold to Dr. lfred H. Avery, of Malden, Mass., and it was used for he next ten years as a summer camp for "The Little Vanderers," underprivileged children of Boston. Dr. very, who is well known as a philanthropic church lay-han, organized the Youth Guidance Foundation, of hich he is now president, and conceived the idea of us-ng Sentinel Lodge as a retreat center for young people.

The main building at Sentinel Lodge is a rambling ructure, two stories high, looking a little like one of the ountain hotels in Norway. Occupying much of the first oor is the big recreation room, with its great stone fire-lace which burns seven foot logs. There are French indows on two sides looking out upon lawns and flower ardens, and there are tables for various games, as well as piano and organ. The high ceiling and smooth floor ake it an ideal place for the old-fashioned square dances which are often a Saturday night feature. This recreation room is the center of life at the lodge, and here are held the indoor worship services, discussions and most of the entertainments.

On the second floor are the boys' and girls' dormitories, each accommodating twenty people, and with connecting lavatories and bathrooms. In summer the capacity of the lodge is increased considerably by two tent villages located at the edge of the woods.

The basement contains a workshop and handicraft shop, where the resident manager, — Mr. Clarence Doten, spends his rare odd moments working at his fascinating hobby, making bows and arrows. Clarence is an expert archer, and makes good use of the hundred yard target range close by whenever he can find the time. Both he and Mrs. Doten greatly enjoy having these groups of friendly young people at the lodge.

"They come here," said Doten, "for inspirational and recreational comradeship, to develop co-operation, and to learn to know each other better. The leaders always attempt to bring out the good points of each member in the group, by trying to give each one some part in each program. Although they all belong to the same group, often they hardly know each other. It is quite amusing to hear them addressing each other as Mr. Otis, and Miss Brown, and Mrs. Jackson, when they first arive, while only two days later it is Bill, and Frances and Helen Usually they are so charmed with their experience here that they insist, when they leave, upon reserving another weekend for the next year."

Down on the shore of Dan Hole Pond, reached by a winding wood road or by a steeper, more direct path, is the bath house. There is a diving float out in the lake, and — when the water is not too high — a two-hundred foot sand bar which makes an excellent bathing beach. Two boats are also available for rowing and fishing. On the shore a quarter of a mile west of the bath house, is a little clearing, of quiet beauty, — a real "Galilean Open Air Chapel" — which is often used for outdoor worship.

EACH YEAR SINCE 1946 when the present program was started, there has been an increasing number of visitors, — in 1949 there were 935, — and it is expected that more and more eager and earnest young people will visit Sentinel Lodge in the years to come, carrying away with them new enthusiasm and an increased desire to live the right kind of a life, — a life of service.

The New Hampshire Baptist Convention for Co-educational Youth Camping uses the lodge during the month of August for camping purposes, but for the remainder of the year it is available to all denominations as a center for weekend group retreats, where young people of high school, college, and early adult age may spend a few days away from the rush and turmoil of modern life, enjoying the quiet and solitude of the eternal hills, worshipping their Creator, and where they may gain new courage, inspiration, and hope for the future.

Ladies And Gentlemen, The President

An Imaginary Radio Address Which Might Win The Peace

KIRBY PAGE

ANNOUNCER: "Ladies and gentlemen, for several days now you have been reminded that at this hour the President of the United States would speak to the peoples and rulers of the nations. His voice will now be heard over a worldwide network of stations by more individuals than have ever before listened to the words of any other person. Ladies and gentlemen, the President of the United States."

THE PRESIDENT: "My friends, I have sought opportunity to speak to you frankly and intimately because the human race has now come to one of the momentous crises of history. The fighting in Korea cannot much longer be localized. Military action will soon spread until it becomes the Third World War which we have long dreaded, and death may come to your loved ones and to mine.

"I ought to tell you without restraint that I am in a position to know that our civilized society cannot survive a worldwide conflict waged with the weapons now in the possession of the various governments. A general war would mean obliteration and annihilation on an appalling scale. Few of us would escape tragic personal loss. The survivors would be scourged alternately by anarchy and dictatorship. The weapons and the carriers are ready. Desolation and death can be brought to the uttermost parts of the earth. If you individually had access to the secret information which I have as President of this nation and as Commander-in-Chief of its armed forces, you also would know that humanity is now in a desperate plight.

"You will understand, therefore, why I have been much in prayer during recent days. Let me, as a man of religion, unburden myself to you. I realize that I am speaking to men and women of many religious faiths and to some who do not believe in the existence of the Supreme Being. But I cannot do less than share with you some of my Christian convictions.

"All my life I have been taught that a humble and contrite spirit is pleasing to God. Thus it is right for me to begin with a word of confession. Our sins have found us out. We have erred and strayed from God's ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against God's holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. May the Lord have mercy upon us.

"We must confess especially the sin of idolatry, the sin of worshipping other gods than the Eternal Spirit. Too often we have bowed down before the gods of nationalism and militarism, seeking our own advantages and neglecti the needs of others. Too frequently we have trusted military power, hurling our threats and preparing o weapons of annihilation. Too often we have been driv by our fears and enmities.

"Vainly did we believe that the first world war wou end war and make the world safe for democracy, and vai ly did we trust in World War II to abolish dictatorsh and aggression. I have now become convinced that t use of military weapons cannot bring peace and justi upon the earth. Some day the fighting must stop, and t nations must send delegates to the conference table. Ma times in the past we have been compelled to cry ou 'Too little, too late.' What we do must be done quick and adequately.

"I therefore propose that we st fighting now, and gather immediat ly around the conference table. T this end, I appeal to the United N tions to call the Assembly into se sion, and urge the highest offici of all the nations to join me the in a fresh consideration of ways peace and friendly co-operation f the common good. The Assemb should then make recommendatio to the Security Council for appr priate action.

"I am, therefore, this day recor mending to our Congress that authorize co-operation on a vast sca with other nations in a worldwi program of economic co-operati along the lines of the Marshall Pla Whereas in a previous address in Point Four, I recor mended the appropriation of some millions of dollars f technical aid to economically handicapped countries, now propose that our Government offer to contribu fifteen billion dollars annually for a decade to the Unit Nations, as part of an international pool to be contribut by all the nations and to be administered impartially the United Nations for rehabilitation and economic construction all over the world. I must tell you frank that I long hesitated to mention such a vast sum becau it would place a heavy additional burden on taxpaye My reluctance was overcome by awareness of the desper tion of our plight, and by my conviction that our peop should be as ready to make sacrifices for peace as for wa The cost of another world war would be colossal beyo computation.

"I am further recommending to our Congress th authorization be granted to our delegates to the Unit Nations to engage with utmost seriousness in the negoti tion of universal treaty of disarmament. It is plain th the race of armaments must be stopped if we are to su

"The ethics of Paul, indeed Christian ethics generally seems always in peril of opening the floodgates of anarchy and license in the name of freedom from law. In order to avoid this danger, Christian ethics has frequently been placed in the protective custody of certain supposed ways for making ethical distinctions more forceful."

* * * *

"Basic Christian Ethics," by Paul Ramsey. Charles Scribner's Sons, New York. Price, $3.75.

ve. Therefore, I promise you that I will do my utmost bring about an agreement whereby all nations simulneously will disarm 'down to the last rifle,' if I may orrow a phrase from a distinguished senator. I will not ease striving, while there is breath in my body, to bring out universal disarmament.

"Moreover, I am recommending to our Congress that it uthorize our delegates to the United Nations to initiate n effort to strengthen the United Nations and to transrm it into appropriate and effective World Government. ur founding fathers took a wise and bold step when they ent beyond local government, county government, and ate government to national government. The time has ow come to take the logical and necessary next step to orld government.

"I must tell you how sorely I have been tempted to reain from making these recommendations. The tempter as whispered in my ear cynical comments about the unelief of some leaders of the nations, about the cruel and ithless record of some governmental officials, about the bility of some men to understand only the language of perior military power. The thought has been suggested me that these proposals would be interpreted in some uarters as appeasement, a show of weakness, and would nly encourage further aggression. I wrestled with these mptations until in a quiet hour of prayer there came over e an unshakable conviction that it is the will of God that the nations stop fighting and send delegates to confer about ways of achieving and maintaining the peace.

"Several times in the past I have suggested to visiting delegations that the Sermon on the Mount provides a solid foundation for an enduring peace program, and have pointed out that our civilization cannot be saved materially unless it is redeemed spiritually. I now know that only a miracle of God, a mighty work wrought in the minds of peoples and leaders of governments, can avert a third world war. The wisdom of man is not sufficient for this crisis. We require divine wisdom and divine strength. Time and again I have heard preachers in the pulpit proclaim the truth that some things which are impossible for men are possible for God.

"Therefore, with utmost earnestness let me summon the peoples of the earth to prayer, each in his own tongue and each according to his own faith. Let there be a mighty outpouring of prayer for the leaders of governments, that they may be directed by the Eternal Spirit into the ways of peace and justice and friendly co-operation for the common good. More things are wrought by prayer than this world dreams of. In contrition and humility, let us pray that we may know what God wants us to do in our desperate plight, and that we may do His holy will at any cost. Let us pray for faith in the power of the spirit and for courage to walk in the light. Upon the prayers of the people depends the fate of mankind."

Come November!

ANDREE J. COLT

When the National Council of the Churches of Christ the U. S. A. is created this November, something really w will be added to church life in this country, religious aders predict.

For one thing, they point to the fact that about 90 per nt of the nation's Protestant and Orthodox church memrs will be related to the National Council through their spective communions.

Twenty-six church bodies (22 Protestant and four Eastn Orthodox) with a combined membership of 26,000,000 e now slated to set up the National Council. Three her communions with close to 4,000,000 additional memrs may decide this fall to join them. And 13 other deminations with about 13,000,000 members will be related the National Council through one or more phases of its ork.

For another thing, the Council itself will co-ordinate d synthesize the program and operations of 10 or more isting inter-denominational agencies.

Eight of these are national in scope and have a long story of promoting co-operation among more than 50 mmunions. They have brought churches and their encies into co-operative service in such fields as home d foreign missions, Christian education, evangelism, ce relations and international affairs.

In the order in which co-operation began in their various lds, these eight include: the International Council of eligious Education (1872); the Foreign Missions Conrence of North America (1893); the Missionary Education Movement of the U. S. and Canada (1902); the Federal Council of the Churches of Christ in America (1908); the Home Missions Council of North America (1908); the Protestant Council on Higher Education (1911); the United Stewardship Council (1920); and the United Council of Church Women (1941).

Other agencies, dealing in specialized fields, are slated to become departments in the National Council. Two of the best known are Church World Service and the Protestant Radio Commission.

While not actually members of the Council, 875 state, county and city councils of churches and 1668 state and local councils of church women will have their programs co-ordinated with the work of the National Council and will be represented in its General Assembly. Church leaders expect that some relationship will also be established with the 1700 ministerial associations across the country.

In terms of money, the National Council will bring together enterprises of Christian co-operation with present budgets of two and a half million dollars. The National

(Continued on Page 20)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, August 23, 1950 NUMBER 34

Hail Mary, Mother Of Jesus

Protestants will take second place to none in their interest in and devotion to Mary, wife of Joseph, and mother of Jesus Christ. We are sickened and thoroughly horrified however, at the growing tendency on the part of quasi-superstitious religion to make of Mary a diety. 100,000 people went to a little farm outside Necedah, Wisconsin, last week, to see a 41 year old housewife receive her seventh "vision" of Mary. While the Roman Catholic bishop of that diocese had earlier banned attendance at the affair for Roman Catholics, he eased his ban sufficiently so that beginning at 4 a.m. on Assumption Day, masses were said every half hour until 16 services had been completed. Priests and nuns were reported to be in attendance at the special shrine erected at the spot where the "vision" was to take place.

At noon the farmer's wife "blessed the crowd" who had bought thousands of dollars worth of rosaries and other paraphernalia, and claimed that she had seen the vision. The Associated Press said, "As Mrs. VanHoof knelt before the shrine at high noon, press observers saw no unusual activity. In a few moments she rose and began to speak in a tense voice and repeatedly urged her listeners to "pray, pray, pray . . . all religions must go together against the enemy of God right now . . . Pope Pius XII is in danger unless we pray. We can save Pope Pius XII if we pray we never prayed before."

We sincerely hope that the Roman Catholic hi archy will express itself clearly on this entire sen tional episode.

Methodism's Unofficial Spokesmen

A little group of members of the Methodist Fede tion for Social Action met at Xenia, Ohio, a few wee ago and settled so many matters for themselves th the explosions throughout Methodism are still rev berating. Led by Methodism's conservative Bish Arthur J. Moore of Atlanta, Georgia, a series of sta ments — profound and otherwise — have followed quick succession. The almost ridiculous aspect of t statements that have followed is that they resent t use of the word "Methodist" in connection with sta ments that are unofficial; yet the bishops who sign the protest to the Xenia meeting of the Federati were indulging in the very same quasi-official practi when they, as bishops of The Methodist Chur (though not representing the Council of Bishops gave forth with what sounded very much like encyclical. If the Methodist Federation can be charg with abusing the name Methodist by making un ficial statements, then the bishops who joined Bish Moore are guilty of the very same practice.

Down in Birmingham, Alabama, the Method Ministers Association said, "We deplore the Fede tion's insistence on the use of the word 'Methodis It is independent and does not and cannot speak f The Methodist Church."

The executive committee of the Federation had re ommended to the so-called membership meeting (were present at Xenia) that the name be changed "Methodists Federated for Social Action." The re ommendation was defeated at Xenia by a 29-17 vo Two factors would indicate that the Xenia vote c hardly be considered to be valid: (1) demands fro independently-speaking bishops and ministerial ass ciations have probably give the Federation a marty complex; (2) 29 people voting to retain the prese name can hardly be called representative of the e tire membership of the Federation.

FEDERATION'S WEAKNESS

This editor was amazed to discover that his nar has been presented for election to the "National Co mittee." A search of the files indicates no letter as ing if such a nomination would be acceptable. would most certainly seem that one would be ask

whether or not he wanted his name submitted for election. This, we fear, is rather typical of the type of administration the Methodist Federation has had in recent years. We are also aware of considerable difficulty on the part of the executive committee to control the issuance of statements by the Federation office. The small treasury (usually running a high deficit) makes it impossible to pay travel costs so that the executive committee can meet often enough to establish consistent control over public statements made by the Federation. The individual annual conference Federation organizations are unable to pay expenses so that their representatives can attend national meetings, hence decisions reached at these meetings by no means represent the complete cross-section opinion of the national organization.

The fundamental weakness of the organization, therefore, is the apparent impossibility to co-ordinate either its policy or its membership. The serious task of trying to determine whether or not there should be a change in executive secretaries was thrashed out in the executive committee and a vote of confidence in Mr. McMichael was unanimous — at the Xenia meeting of 60 members, only two voted against the executive committee's recommendation.

The Federation's weakness will probably be shown in withdrawals from membership in the national organization, although we have no figures to show what the current paid-up membership is. (We know a few people who have withdrawn their support.)

The Federation's Strength

In a church like The Methodist Church with nearly 9,000,000 members, there is a definite need for an independent and thoroughly unofficial movement. With the swift passage of events, and a whole world in revolution, it would be impossible for a church like ours to deliver official pronouncements on every given issue. The social creed of The Methodist Church is revised every four years and is written into the *Discipline*: this can do no more than provide a broad ideology upon which the individual churchman can draw his conclusions. We need a well-co-ordinated organization of individual Methodists which can speak intelligently and serve as a gad-fly on the social questions of the times. Some of Methodism's most careful and well-qualified leaders still retain their membership in the Federation: Bishops Francis J. McConnell, James C. Baker, Lewis O. Hartman, and Donald Tippett are good examples. Dean Walter G. Muelder of Boston University School of Theology and a host of other careful students of Christian ethics still retain membership in the organization.

The Alternatives

It seems clear that until a greatly improved administration can co-ordinate the Federation, it will be as a house divided against itself and suffer the inevitable results.

It will be necessary for the individual annual conference chapters to strengthen their organizations so that they can be assured of representation in the national organizational meetings. If this is not done, the control of the Federation will continue to remain in the hands of a few people who may well represent a minority opinion.

Unless marked improvement can be shown in the conduct of affairs in the Federation, there is little doubt about its eventual funeral. It seems clear that there will be an official social action group established at the next General Conference, and in the meantime, the Methodist Federation for Social Action must prove that it is able to speak independently because it is basically responsible.

Nehru's Proposal

If Russia objects to Nehru's latest proposal to terminate the Korean struggle, then there can be no doubt in anybody's mind about the Kremlin's intention to foment World War III. Nehru has asked for a committee of six non-permanent members of the U.N. Security Council to bring in recommendations on the handling of Korea, but with the proviso that the North Koreans withdraw at once to the 38th Parallel.

Russia is obviously using the current Security Council meetings to propagandize Communism and apparently has no intention of letting up on its filibuster so long as its Ambassador Malik has his term as president. In the meantime the entire nation of Korea is being torn to shreds by the bombings and terrible destruction, and thousands of people are being killed. The cost of reconstruction in Korea after this is over will be so great that the United Nations will most certainly be called upon to pay the bulk of the costs.

Public opinion has waxed hot and cold concerning Prime Minister Nehru. We believe in him. We believe that India has as much to fear from Russian expansion as does any other nation in the world. This latest proposal for world peace will call Russia's bluff and if that must be done, the peaceful nations of the world will find it necessary to defend themselves against Communist military aggression.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For September 3rd.

Topics Copyrighted by the International Council of Religious Education.

How Do We Get Strength Of Character ?

Acts 4:8-20.

Kingdom Building Material

When anyone starts to build anything in this world he has to locate the raw material out of which to do the job. If it is wood you want, forests and lumber yards and supply shops must be searched. If it is stone the rugged mountain sides, quarries and finishing shops must be visited in search of material to meet the specifications. We have learned what to look for in the search for things with which to build material things. When it comes to building material for the kingdom of God we follow a very different process.

In searching for Christian leaders or followers we look for finished products. For leadership we look for a big name leader who has "arrived." For followers we look for acceptable people who will be a credit to the cause or the enterprise of the church. As a result of this process we dig up some odd shapes and sizes of character. Very few leaders of big enterprises can lead anything but what they have already led. Few pieces of work can be accomplished by old leaders or worn out followers. They lack the daring or courage or stamina to undertake something really new and rugged.

One of the most obvious things about the Christian religion is how weak and uncompromising people can be developed and used by God. From the very first days of Christianity or Judaism this has been true. In the dawn of human history God took a few people who had in them the needed elements for launching and developing a new enterprise, and made a great kingdom of righteousness and truth on this earth.

Using Everything at Hand

In the development of character we must consider everybody as kingdom building material. If it is true that Jesus Christ came to save the lost, nothing human can be overlooked as the object of salvation. A selective process of salvation was never in the thought of Jesus. In fact he broke with the old Jewish faith because the Jews had narrowed salvation down to the "chosen people" and they alone were chosen. Salvation had become in itself such a selective process in those days that ritual, forms of worship, observance of rites and ceremonies as well as numerous feast days had choked out the very spirit of religion. In protest the prophets had taken a firm stand for righteousness and upright living. "To do justly, to love mercy and walk humbly with thy God" was the top flight prophecy of protest against ceremonialism. Jesus built his kingdom on love and service and announced early in his ministry that he came not to destroy the law and the prophets but to bring it to a larger fulfilment.

The Kingdom of God which Jesus came to build was open to everyone. Its rallying cry was: "Whosoever wi may come and partake of the water of life freely." Tl kind of people to whom Jesus made his appeal may l found anywhere today. They were around when Jes made his start in kingdom building and they had bee around during the days of Moses and the prophets. Th are the plain, common, everyday, and numerous peop who make up what we call humanity.

Jesus appealed to his own people as kingdom builde and it was reported that "He came to his own and h own received him not." He turned to the people arour him and offered them his salvation on the same terms l had offered it to the Jews.

The Christian Process of Character Building

The kingdom of God is being built with human liv according to a plan of salvation which Jesus Christ forr ulated. Anyone can find the specifications of this pla and how Jesus worked it by a careful reading of the Ne Testament. In essence it is one of love of God and one fellow men. The two great commandments which Jesu made essential and basic were the ones he mentioned the first and second: "Thou shall love thy God with a thy heart and soul and thy neighbor as thyself."

In the kingdom of God there are followers and leaden We have mentioned how we look for leading people building material for God's kingdom. Jesus took his fo lowers from among the common, troubled, harassed pe ple around him. From this human lot he chose some lea ers. Anyone may become one of Christ's followers an it is possible to be a Christian without becoming a r ligious leader. Anyone who leaves the church because h cannot become or retain leadership is not really a Chri tian. Jesus never offered places of leadership to anyon as a condition of salvation. In fact he severely rebuke some of his disciples for trying to take the chief sea He thereby made it plain that in God's kingdom, chara ter is developed by service to one's fellow men and Go The only promotions in God's kingdom are those harder fields of service and sacrifice.

Out of the humblest of his followers Jesus made leade for his Kingdom of God. Out of sons of Zebedee and th others Jesus fashioned a group of leaders who took ov his work when he was crucified. Peter, whose words w are studying, was one of the hardest men Jesus ever ha to develop as a leader. He was impetuous, unstable an at times downright unfaithful. But Jesus made him solid rock. Saul of Tarsus, who had to become converte from religion to Christ by a rugged process, was "A H brew of the Hebrews." It was not until this able an talented man was virtually knocked out cold on the D mascus Road and made to see his evil course in persecu ing Christians that Jesus could use him. It takes this impress both sinners and religious leaders at times wi the error of their selfish ways. Meanwhile lacking abili we have to fall back on availability as one of the prin necessities for leadership in God's work and Kingdo

The Empire Builder

DONALD P. HURLBURT

THE MASTER HAD had a hard day. In fact, he was having a very hard week. He had come back to the big city. He knew he was taking a great risk in doing so. Indeed, he had told his friends that danger lurked among its gloomy streets. He had paused at a neighboring village to visit some old friends and there had been honored with a feast. He had many friends among the common people; but he also had some violent enemies, aroused to hatred by his unconventional manners and his unorthodox teachings. But he had tried his best to help people. He had told them stories, always with a high moral and spiritual purpose; and they had listened, fascinated. He had blessed many sick ones and some said that he had been instrumental in their healing. Indeed, it was claimed that he had restored two or three from death.

Last Sunday he had started again for the city. It was the time of a great national celebration and the roads were full of people, going the same way he was going. These were largely the country people, who had learned to love him for his kindliness and his acts of mercy. Now these people were seized with a sort of spontaneous purpose to give him honor. They brought forth a donkey, put their mantles over the beast and set him astride. Then they began to shout, "The king! The king! This is the descendant of our ancient king and the legal heir to the throne! He has come to rule over us! Our king! Praise God!"

His enemies did not like this. "Command them to stop it!" they cried. But he did nothing to prevent it.

This aroused his critics to still greater hostility. He was getting altogether too popular. His teachings and his practices were even contrary to the ancient laws and the national customs. He was daring to attack the vested interests of the wealthy and aristocratic among them. Why, he had entered into the courtyard outside their temple and instituted altogether irregular and illegal reforms. He had upset the bankers' desks and had spilled their money right and left.

HE SEEMED TO know all that was in their minds. And when they had tried to question him, to get evidence and build up a legal case against him, he had proved quite a match for them. Time and again they had thought they had him cornered in a verbal trap and he had astutely slipped out. In fact, he had displayed a shrewd habit of turning the tables on them and making his inquisitors the laughing stock of the crowd. They were baffled and angry and were getting more and more convinced that he must be put out of the way. This could not go on indefinitely or their national customs would be changed, their temple incomes cut off, their leadership over the nation brought into question and their standing with the imperial government imperiled.

About that time two foreigners had come, seeking an interview with him. His reputation as a great chief, and prospective king to lead the people against the hated empire and to independence, had gone far and wide. He had heard it rumored that these two foreigners had organized legions of soldiers and were lurking down in the valley among the rocks, awaiting a favorable opportunity to rush in, take possession of the city and proclaim him as their leader. But he did not see them. He was not ready to become the spearhead of any such movement.

In conformity with their age-old custom, he had asked his followers to prepare a little commemorative feast. Their small company had met and had eaten it together and he had had a long, heart-to-heart talk with them about the future. He realized that his hold on life there in the city was tenuous. Every minute that he tarried there the opposition was crystallizing.

HE HAD GONE, as he had often before, to a quiet spot outside the city for meditation and communion with God. There he had prayed long and fervently for divine illumination and guidance.

Now, at the midnight hour, as he came forth from his retreat, he noted signs of violent excitement. Apparently a mob was approaching. He caught the flash of torches on weapons. They were coming for him! And he had no weapon with which to defend himself!

However, one of his friends had a sword. He drew it from its scabbard and struck violently at one of the leaders of the mob.

"Put up your sword!" commanded the Master. "Do you think that I can not ask God to come to my rescue? He will send legions and they will deliver me."

Then there came a sudden revulsion of feeling.

"O God," he cried, "I have reached my limit! I have done my best! I have tried my hardest to help these people. I have tried to teach them to be good and true. I have been patient with their ignorance, tolerant of their prejudices, kindly in return for their meanness. And what do I get in return? Here I am, misunderstood, abused, vilified, and now they want to kill me. I can stand no more! God, send me help! Deliver me!"

Out from behind a neighboring cliff poured a stream of armed men, rank upon rank of them, led on by those visiting foreigners. They fell upon the mob and their dastardly leaders and smote them right and left. The crowd broke and fled, pursued and struck down even before they could reach the city gates. Then the army of deliverance entered the city, laid siege to the fortress of Antonia, where the Roman garrison was quartered, and captured it.

The news spread like wildfire. "Jerusalem is in the hands of the legions of Jesus of Nazareth! The Roman yoke is thrown off! Our long years of wailing and waiting are at an end! Hurrah! Jesus, the son of David, is our ruler, to sit upon the throne of his father David! We shall be a free people!"

And so Jesus lived out his life of earthly pomp and rule, sitting in state on a throne, like any human potentate, with his subjects bowing low before him in humble obei-

sance — and so he died and was mourned as have been other earthly monarchs. And his body was encased in an ornate casket and laid in a costly mausoleum; and he took his place in history alongside the other great worldly rulers: Cyrus, Alexander, Julius Caesar, Charlemagne, Napoleon, Bismarck, Hitler.

"Our little systems have their day;
They have their day and cease to be."

And the world Jesus came to save went on its wretched way, sinning, suffering, sorrowing, dying — perishing. And there was no Gospel to preach and no word of comfort to speak and no way of escape provided. For th hope of the world had perished, because Jesus had faile He had lost his message of love and had resorted to forc

How can we thank God enough that the latter part this story is pure fiction — that Jesus did not lose h love-message, did not resort to force to establish his kin dom? How can we thank God enough that Jesus sai "Love your enemies, bless them that curse you, do goo to them that hate you and pray for them which despit fully use you and persecute you, that ye may be the chi dren of your Father which is in heaven" — *and that practiced what he preached.*

I Have Seen The New Gulfside!

W. W. REID

I HAVE SEEN the *new* Gulfside! And I have talked with Negro leaders and with white leaders of The Methodist Church, and caught something of their vision of what — with the help of all Methodism through the "Advance for Christ and His Church" — the Gulfside Assembly, at Waveland, Mississippi, may be made to mean for the Methodism that is gathered into the nationwide Central Jurisdiction.

Gulfside, with its half-mile of frontage on the Gulf of Mexico, and only 48 miles east of New Orleans, Louisiana, is a 400-acre recreational and educational assembly ground, ministering to the needs of Negro Methodism. Gulfside is also an ideal: it stands for the Negro's assistance to the aspiring Negro through the training of Negro leadership. To Negro Methodism it is what Lake Junaluska, Mount Sequoya, and Ocean Grove have been to other groups within the church, and what Silver Bay and Lakeside have been to American Protestant leaders-to-be. And it is the only summer place in America where members of the Negro race can gather in such large numbers to conside their religious and related problems in an atmosphere peace, invigoration, and inspiration.

Bishop Jones and Dr. Mueller at Gulfside

But the *new* Gulfside that I saw. . . ! I was not pr pared, though I had heard something about them, for th simple beauty, the adequacy, and the excellent moder concrete-block construction of three major buildings th have risen on the Gulfside grounds in the past year: the give a new tone and new atmosphere to the entire quarte century-old enterprise.

The Robert E. Jones Hall, named in honor of Bisho Robert E. Jones, the inspirer and founder of Gulfside, the administrative and classroom building, the center the assembly's educational program. Two-stories hig made of concrete blocks, it is at once ornate, serviceabl and simple of construction. It replaces a less-commodiou building which was destroyed by a tidal wave from th Gulf in 1947.

Brooks Chapel honors Bishop Robert N. Brooks, preser episcopal leader of the New Orleans Area, who is carr ing on Bishop Jones' interest and enthusiasm and visio for this institution. Somewhat colonial New England i its architecture, the chapel is indeed a "gem" in a simpl and beautiful setting. It also is of concrete block constru tion. It seats 300 persons ("but can care for 400," I wa told). A modern Hammond organ, chimes that pe through the countryside, a divided altar, modern pew and other furnishings, the "Methodist Hymnal" in th racks, dignified and punctual services of worship, carpete floor, flowers and candles before the Cross on the tabl all of these are "silent teachers" of what chapel and chap service should be. For, in the course of a summer, man hundreds of ministers and lay workers, from all sor and conditions of services and churches, visit Gulfside and go home to make their own places more meaningf religiously.

Gulfside Inn, the newest building, accommodates som 200 guests, and makes possible this gathering together men and women from half a dozen states. Its commod ous dining room can feed members of any gathering u to about 400 or 500. It was opened on May 22, 1950, an its first gathering was the Mississippi Annual Conferenc The inn, too, is of concrete-block construction, is fireproo

s modestly and moderately furnished, equipped with modrn conveniences — a "good home away from home." And the rates are reasonable to fit the economic situation f the ministers and laymen it serves.

The inn replaces a number of two-room cabins and amps that for years housed visitors to Gulfside; in itself his change shows the gradual improvement of the assemly ground equipment, and perhaps also the growing ecoomic advance of the Negro.

But the *new* Gulfside is not yet completed! Bishop Brooks, the present active head of the enterprise, Dr. F. V. Mueller, executive secretary of the Gulfside "Advance," nd other Methodists have been dreaming dreams. Some f these dreams are about to become actualities. Ahead hey envision a large assembly hall to seat at least 2,000 eople. (They will then invite the Central Jurisdiction o hold its sessions at Gulfside.) This hall, they hope, vill be named The Harry Hoosier Memorial Building. Who was Harry Hoosier? He was Bishop Francis Asbury's Negro servant — the groom for his horse — who ecame Methodism's first Negro preacher, singer, and rator. Asbury wrote in his *Journal* that when he was ill r tired, Harry Hoosier preached for him — "and the eople heard him even more gladly than they heard the ishop." Where, better than at Gulfside, could his name e perpetual among his own Methodist people?

The other most urgent need, these men say, is the delopment of the embryo Boys' Vocational School, with dequate classroom building, dormitory, workshops, and quipment and stock for agricultural, animal husbandry, nd other vocations — to give some schooling and a trade r calling to as large a number as possible of the thousands f underprivileged boys and young men of the Negro ace in Mississippi and surrounding states. This school, lready in partial existence, and still more on paper, was ne of Bishop Jones' earliest dreams. . . . But perhaps ve cannot envision the Vocational School without glimpsng at the story of Gulfside itself.

When Robert E. Jones, Negro educator and minister, vas elected the first bishop of his race in The Methodist Church, he was invited to preach at the great Assembly Grounds of The Methodist Church at Lakeside, Ohio. It vas his first visit to such a center of learning plus vacation lus recreation. Then and there he said, "My people — oo many of them in poor churches, in crowded homes, vithout place to worship God and drink in the beauties f His earth, and to expand their souls and minds — need place like Lakeside." The quest for a site became a pasion with Bishop Jones and with some of his friends. ome years later, they found and acquired 400 acres out rom Waveland, Miss., some of it property formerly owned y President Andrew Jackson.

The grounds were then pretty much of a jungle. But Bishop Jones offered some of his pastors a place to spend "vacation" and to do some schooling (conference course f study!) in exchange for their helping clear the land nd erect the first rough shelters. And among these astors—most of them supplies and part-time local preachrs — he found carpenters, masons, farmers, cooks, and ay laborers. From churches on his area, he also drew a umber of young men of 18 and 19 years of age — boys who could not read or write and had never been to school, but who did have the strength to do the rough work of clearing "the wilderness."

With these underprivileged lads as a "student body," the Vocational School was begun. Half a day was given to elementary studies; half to learning some trade — carpentry, masonry, etc. Bishop Jones and his pastors were the teachers. That was 25 years ago; and today there are men in the Methodist ministry, school teachers, men in trades and professions who learned to read and write and got their first inspiration in this school. Some of them went on to college, seminary, and medical schools.

Today, Bishop Brooks hopes to make Gulfside Boys' Vocational School a pioneer institution for these underprivileged boys — and there are many thousands such available within a day's ride of Waveland. They cannot go to Tuskeegee or to the colleges of The Methodist Church — they require training in handicrafts and trades *plus* at least the rudiments of the three R's (classes through the eighth grade are planned).

A couple of years ago, when plans were inaugurated to build the *new* Gulfside, Dr. Roy L. Smith, of Nashville and Chicago, contributed a cement mixer and the electrical equipment and machinery for making concrete blocks. A number of Vocational boys were trained to make the blocks, and it was from their product that the three new beautiful edifices of Gulfside were erected. So greatly have the buildings been admired, says Dr. Mueller, that the school could easily sell in nearby communities as many blocks as it could make. It is hoped that a permanent building can be erected — the Roy L. Smith Science Unit — to house the cement-block trade department, and that other trades, handicrafts, and specialties can be taught these worthy Methodist young men.

Already a California friend of Gulfside has promised to give a herd of cattle, and to provide a dairyman as overseer-teacher for another unit of the Vocational School. Equipment and building for carpentry, shoe-making, plumbing, and other trades is being sought. And Bishop Brooks hopes to secure an outstanding Negro educator to co-ordinate and head the whole educational program.

Meanwhile, the program of training Methodist Negro leaders, lay and ministerial, carries on at Gulfside. Within recent weeks and months there have met there: the School of Methods for Pastors — especially to help supply pastors complete the conference courses of studies for orders; the Rural Life Conference for Negro pastors serving in the countryside; the college presidents of the Central Jurisdiction; the 4-H Club Camp; several Y.M.C.A. and Y.W.C.A. groups; Gulfside Pastors' School; Boy Scout camps; Spiritual Life Retreat; Wesleyan Service Guild conferences; New Orleans Area Young People's Institute; Interdenominational Minister's Conference; and many Methodist, interchurch, and non-church service bodies.

At Gulfside, The Methodist Church has a unique training center for the Central Jurisdiction and the hundreds of thousands of Negro Methodists in every state. The *new* Gulfside — now taking shape — is an institution of which *all* Methodism can be proud and to which individuals and churches should give unstinting support through the "Advance for Christ and His Church."

TNARY
THEOLO

Backs Vatican Minister

WASHINGTON, D.C. (RNS) — A proposed United States diplomatic mission to the Vatican, which President Truman recently told a press conference he is considering, was editorially endorsed by the *Washington Post,* influential capital newspaper.

The *Post* said it saw no argument against a minister to the Vatican, stronger than "historical prejudice."

"It requires more than ordinary confusion of mind," the paper said, "to suppose that the establishment of formal diplomatic relationships with the Vatican in any way implies an official endorsement of the religious tenets of the Roman Catholic Church, or an encouragement of its temporal ambitions."

The *Post* pointed to the fact that the U.S. sends diplomatic missions to other states whose heads have religious as well as secular functions. It also said that many non-Christian states have had missions to the Vatican for years.

The newspaper found precedent for American representation in the fact that the United States maintained a full legation in Rome from 1848 to 1867 at a time when the Pope held temporal power over the Roman States.

While the Vatican state is insignificant in size, its ruler commands great influence in world affairs, the *Post* said, an influence "exerted along lines that are in many respects parallel to current American policy."

The editorial said that the United States could ill afford the religious prejudice which might discourage Senate confirmation of an envoy to the Vatican.

Eugene Meyer, publisher of *The Washington Post,* is a non-Catholic. The newspaper's editorials frequently reflect administration thinking.

Young Adults

Plans have been completed for the young adult conference to be held at Rolling Ridge, North Andover, Mass., over Labor Day weekend, according to the chairman of the student committee, John Ambler of Springfield, Mass.

The conference will open on Friday evening and close on Monday afternoon with an outdoor commitment service. Plans have been aimed at providing practical training in young adult organization and programing through a series of workshops in such areas as worship, recreation, membership, and community service. Discussion groups and programs executed while at the conference will further the work of these workshops.

Another feature of the conference will be a visual aids program led by the Rev. James Leslie, designed not only to entertain, but to show methods by which this medium can be successfully incorporated into young adult programs.

Eight worship programs scheduled throughout the conference will in similar manner not only bring the conference together in worship, but will display the various types of worship services which may be used by a young adult group. Dramatic services, campfire programs, and antiphonal hymn sings are included in the worship program.

Recreation and other features of a lighter nature will balance the more serious side of the conference.

Those on the faculty are: the Rev. John Collier as conference advisor; the Rev. Francis Wilson, the Rev. Donald Smith, and the Rev. Gilbert Tavener. The Rev. Edwin Tewksbury of the Department of Missionary Education in Nashville will lead a workshop for officers as well as a special program on Sunday afternoon at the conference.

Total cost for the weekend is $10. Information on registration may be secured from the registrar, Miss Eleanor Torres, 284 Carew Street, Springfield, Mass.

Protestants Predict Senate Battle Over Vatican Minister

WASHINGTON, D.C. (RNS) — Protestant leaders here predicted a stiff battle in the Senate over confirmation of a regular diplomatic envoy to the Vatican should President Truman nominate one.

The President told his regular press conference that he has such a plan in mind.

Asked whether he expected to appoint a successor to Myron Taylor as personal representative to the Holy See, the President replied that he did not, but that he was giving consideration to the matter of naming a regular minister to the Vatican.

Mr. Truman was asked if this would be a regular diplomatic mission, such as the nation sends to sovereign governments which it recognizes. The President said that it would be.

An immediate protest came from Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, which represents the four major Baptist Conventions of the country.

Dr. Dawson said he was glad that the President had decided to terminate the position of "personal representative" at the Vatican which Protestants have regarded as illegal, and to bring any future representation at the Vatican in line with regular constitutional procedure. But he expressed dismay that the President had chosen to bring up such a divisive question at this time.

"I am glad that the President is studying the whole question," said Dr. Dawson. "I realize that he is under strong pressure fro Roman Catholics to appoint a successor t Taylor and from Protestants who oppose a appointment.

"It is exceedingly unfortunate, howeve that this question comes up at a time whe the nation needs unity. There is no mo divisive question that could arise in the li of our nation than this."

"If it does come," he warned, "it is t time to settle it decisively. The mistak which President Roosevelt and Truman ha made with respect to appeasing the Co munists, for which such a sorrowful harve must now be reaped, must not be repeate in efforts to appease another totalitarian po er, even if it be an ecclesiastical one."

Dr. Glenn L. Archer, executive secreta of Protestants and Other Americans Unite for Separation of Church and State, sa that in considering extending official dipl matic recognition to the Vatican, the Pres dent will want to consider several problem

Among these, he said, is whether reco nition of the Vatican as a sovereign pow would require all agents of the Roma Catholic Church to register under the Fo eign Agents Registration Act.

The President should also consider, h said, whether such a relationship would vi late the First Amendment of the Constit tion, and whether it would be diplomatical wise in a predominantly non-Catholic cou try to single out one church for such sp cial recognition.

A spokesman for the National Cathol Welfare Conference indicated there woul be no official Catholic comment on the Pres dent's statement. Since it pertains to a dipl matic matter, he suggested that comme could come only from the office of the Va ican Secretary of State in Rome.

Boston Archbishop Hits U.N

BOSTON (RNS) — Archbishop Richard Cushing of Boston, in an address to the a nual convention of the Ancient Order Hibernians here, criticized the United N tions for not including Ireland in its mem bership.

He said the exclusion of Ireland "is fraud, a fraud which, as events are provin will resound enormously to Ireland's goo name."

The blockade of Erin from the U.N., t archbishop said, "bears witness both to Ir land's integrity and to the fraudulent pu poses of nations which united in outlawi the Irish Republic, while making comm cause with the Red regimes in Yugoslav Hungary, Poland, Lithuania and the 'Sov republics' subject to Moscow."

Other "frauds," he said, "are the reaso alleged for the continued partition of I land."

"Only a hypocrite would present the only a fool believe them," he declared. "T is so much the case, that I cannot belie

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

artition can endure unless hypocrisy and lly are forever to gain the day.

"When common sense, common decency nd the voice of Christian conscience are gain heard in international affairs, sheer gic will put an end to the farce of partion."

Pointing to the record of the Irish-Catholic eople in America on the battlefield and in eace, Archbishop Cushing said Erin's deendants are ever willing to fight "for the ke of peace, to preserve it where it still urvives, to restore it where it has been deroyed."

The prelate declared that Irish Catholics rill "continue to abhor war even when it is orced upon us" and noted that "if we are orced to wage war, it will not be a war for ne sake of that violence which is the Reds' bjective."

"We shall continue to ask that the arts of eace be employed in the effort to restore or stablish order," he stated, "but we shall ot be cowards if traitors at home or abroad ractice the science of war."

The convention elected the following ofcers: George R. Reilly, San Francisco, presient; Michael J. Dowd, Washington, D.C., ice-president; Joseph Lanigan, Montreal, anadian vice-president; John F. Geoghan, rooklyn, N.Y., secretary, and P. Frank Lean, Boston treasurer.

On A Wide Circuit

W. W. Reid

The Pastor's Salary

"From a spiritual point of view, one of he best things our church could do for its ninisters is to release them from their presnt economic competition and set them free o devote their entire energy to their work."

The man who said this the other day was Presbyterian leader — but I am sure it pplies equally well to Methodist ministers nd their salaries. I fear Methodism is a long ay from equal pastoral salaries (with alowances for children, tenure, etc.) which his Presbyterian suggests; but Methodism eeds seriously to reconsider its whole salary cale in the light of recent economic changes. This writer has long contended that the minster's salary should be about that of the midle *family income* of his parish; less than hat makes for a vicious circle of family need, which tends to enslave the minister's time for household cares and duties; which, in turn, imperils his ministry to congregation, community, and Kingdom.

According to the U. S. Department of Labor, if we call the cost of living (exclusive of rent; including food, clothing, fuel, and miscellaneous) as 100 per cent in 1939; then the cost of living (same items) in 1949 would be 171 per cent. Food prices alone were, in 1949, 204.1 per cent of the prices of the same foods in 1935-39.

According to the Bureau of Labor Statistics, the average weekly earnings of the American workman increased 128 per cent from 1939 to 1949. And (says the U. S. Department of Commerce) U.S. incomes from all sources more than *trebled* in 1948 as compared with 1939. *Members of The Methodist Church shared in these increases!*

In other words, a salary of $1,600 that appeared adequate in 1939, should be $2,736 in 1950 to maintain the same standard of living. A salary of $2,000 that provided the needs of a family in 1939 should be $3,420 in 1950. (Has your church increased its pastor's salary by 71 per cent in the past 10 years? Your conference increased its total pastoral salaries by 71 per cent?)

The Bureau of Labor Statistics made a study of cost of living conditions in some 34 American cities in 1947. Their conclusion was that (in 1947) about $3,500 was required to maintain a family of four on "a modest and adequate standard of living for workers. . . . neither a subsistence nor a luxury level." If $3,500 was the requirement in 1947, the figure would be about $3,800 in 1950, on the basis of increased costs. This same study indicated a reasonable rent at about $700 per year.

Thus today a salary of $3,100, plus a residence, is indicated as "modest and adequate" for a worker's family of father, mother, and two children. Surely we can endeavor to provide no less *as a minimum* for families in our parsonages!

According to a compilation based on U. S. Department of Commerce figures, the *average family income* in New York State, in 1949, was in excess of $6,300; in Connecticut it was more than $5,800. Of course, this includes, in many cases, two or more members of the family employed; and it includes all moneys received in salaries, wages, proprietors' income, dividends and rents, relief, pension, social insurance, etc. It is also the amount of total income before any taxes are paid. In considering the needs of a parsonage family, it must be borne in mind that in the great majority of situations the church salary is the only income — churches discourage the outside employment of wives, and the minister may not engage in outside remunerative activities; and usually there are no pensions, invested funds, etc.

We have been considering here only *minimums, modest standards,* and *cost of necessities.* Certainly no church wants to hold a pastor to even this economic level for more than a few years! It would be well for each official board to look again at its whole pastoral salary agreement in the light of 1950 community conditions!

A Pastoral Parable

J. EDWARD CAROTHERS

"On the man whose flesh wearied of him"

Now there was a member of the Congregation who was a Great Go-Getter in the Market Place. Riseth he up early in the morning to get ahead, and worketh he into the night to keep his lead. For he was a man in bondage to the Demon called Rivalry, and he knoweth it not, nor cared he to know.

And on the Holy Day he goeth to the office, while his wife and children wait within the Temple; except at the Spring and Winter solstice, when he joined them for the Festivals.

But he was a famous success and many who sought to deal with him to their advantage were overthrown, and his soul was delighted with the game.

But it came to pass that his flesh wearied of him and without warning, casteth him upon a bed of sickness, and he could not get up. The Good Physician findeth the blood pressure very high and other serious matters as well.

Then cometh the Pastor to sit beside him and yearn for his relief, but while he sat he remembered how it is written that "rivalry is the rottenness of bones, but a tranquil heart is the life of the flesh;" but as for this man, his flesh had wearied of him.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S
JOHN ABBOTT REDMOND, MINISTER

Better Relations With Catholics

Toronto (RNS) — A plea that Protestants "avoid making unwarranted statements about or attacks upon either Catholics or Catholicism," was issued here by a Canadian church leader.

Dr. R. C. Chalmers, an associate secretary of the United Church of Canada, made the appeal to the World Convention on Christian Education. He called upon the educators to seek to overcome difficulties which cause tension and strife between Protestants and Catholics.

As part of a program to improve Protestant-Catholic relations, Dr. Chalmers urged Protestants to "beware of carrying the doctrine of the separation of Church and State to ridiculous extremes. In some instances this doctrine is interpreted as if it meant that there should be no dealings between church and state," he said.

"Such an attitude is in line with Communism which holds: 'In order to insure to citizens freedom of conscience the Church in the U.S.S.R. is separated from the State, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.'

"Is this what we want throughout the whole world?" he asked. "Yet some on this continent have been calling out for separation like the Russian pattern.

"So while opposing the Catholic idea of the corporate state, let us not go to the other extreme of interpreting the doctrine of separation of church and state in such a manner as to imply that the state can pursue its own course of action and that the church is not concerned whether that course is for the welfare of the many or the few."

Other points in Dr. Chalmers' program were:

"(1) Let us cease expecting or requesting co-operation with Catholicism on the church level. Invitations to joint meetings with other churches are opposed by the Vatican. In effect, such invitations are asking Catholicism to cease being Catholic, since the Vatican considers there is only one church. Therefore, to a devout Catholic we are only being insulting when we invite Catholics to co-operate with us on the church level. Insults, whether intentional or otherwise, do not make for cordiality.

"(2) Let us seek for co-operation of Catholics on the secular level of public and moral matters of mutual concern. There are many areas of welfare work, civic affairs and social amelioration where Protestants and Catholics do co-operate.

"(3) Let us revise our view of tolerance. For some time there has been a sentimental view of tolerance found in Protestant circles. We have become so broadminded that we have become flat — yes, and weary, stale and unprofitable with it. We have also held to a negative view of tolerance which says in effect: 'You should never criticize another man's religion,' which most likely implies that we have none of our own.

"(4) Let us do all that is possible to foster good relations with individual Catholics. Through such means the tendency to bigotry that can come from either side will be curtailed.

"(5) Let Protestants set their own house in order. We ought to lay seriously to heart our unhappy divisions, and what is even worse the schismatic spirit that is too often found among us. If organic union among Protestants is not possible, at least let us live in the spirit of unity, as full-grown men in Christ, instead of acting like irresponsible adolescents.

"(6) Let Protestants manifest a faith that is theologically meaningful and evangelistically virile. We must have religious and theological convictions instead of an insipid sentimentalism or mild Unitarianism, which implies that we believe nothing in particular."

Archer On Vatican

"The 20 or more Protestant denominations who by resolutions have opposed the 'personal envoy to the Vatican,' along with millions of other Americans devoted to church-state separation, will rejoice to know that President Truman has ended once and for all the 10-year anomaly of semi-official diplomatic relations with the Pope," stated Glenn L. Archer, executive director of Protestants and Other Americans United, in Washington, D.C.

"In studying the advisability of 'a regular diplomatic minister to the Vatican,' the President will, of course, consider whether the temporal claims of the Roman Catholic Church have any causal relation to Communism; whether the Vatican did, in fact, tip off Hitler concerning the Allied plans of invasion of North Africa, as reported in the *New York Times* on June 21, 1946; wheth the United States needs two official ministe in Italy; whether Americans are willing recognize the Vatican as a sovereign pow and thus require all agents of the Roma Catholic Church in this country to regist under the Foreign Agents Registration Ac and whether it is diplomatically wise in predominantly non-Catholic country to sing out one church for this special privileg whether or not such relation would be leg under the First Amendment of the Constit tion of the United States; and whether th diplomatic recognition of the Vatican w promote unity at home," continued Arche

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

Athletes Of The Spirit

Hobart F. Goeway

A teacher said to me once, "A prize-fight keeps himself in top form constantly. Yo are a Christian worker in the most importa and most holy business in the world. Kee yourself in training!" We are called to b athletes of the spirit, as fit and ready as climber of Mt. Everest or a record-maker o the cinders. Susanna Wesley said to h son John: "Whatever weakens your reaso impairs the tenderness of your conscienc obscures your sense of God, or takes off th relish of spiritual things, that is sin to you Whatever does the opposite of these giv you the victory of an athlete for God.

Whatever Weakens — Or Strengthens — Your Reason

Reason is the high gift of God. To weake it is to sin against God and to degrade ma

Here is the evil of alcohol. Not just th one drinker in 17 is already an addict. N just that it induces illness through a te dency to vitamin deficiency. But because a cohol steals away the brain. As soon as a effect is felt at all, it has begun selectively drug first the keenest discriminations, th finest attention. A man then thinks he smarter, but he is only sillier. Six ounces whisky slows visual reactions by more th a third. Various moderate amounts may r duce mathematical ability by 13 per cent cause 67 per cent increase in errors in re soning. One bottle of beer registers a mea urable effect on high degrees of attentio and precision. When you take flowers someone you love or to a sick friend, yo don't want them wilted. When you prese your powers to the God whom you adore to a suffering world in desperate need, yo don't want to be drugged and dulled a defiled. "Give of Your Best to the Master

Whatever Impairs — Or Quickens — The Tenderness of Your Conscience

Conscience is only about 5,000 years old earth, and the achievements of it only begu It is one of the most precious possessions mankind. Our more complex society ca not exist without more sensitive ranges conscience and responsibility. The most sai

people are those becoming more and more nsitive in spirit. Alcohol drugs these very ıalities. The highest self abdicates and npulse usurps the kingship. Alcohol starts the top.

Vhatever Obscures — Or Clarifies — our Sense of God

In these days of disillusion, anger, discourgement, selfishness and irresponsibility, our est hope is to keep lighted some clear ndles of God's love. To keep a sense of e reality of a divine obligation. To keep aining the qualities of Christlikeness and e living realities of the Sermon on the ount. Your sense of God may be clarified worship, in nature, in Christian fellowip, in penitence, in prayer, in social service. eep the temple of your spirit clean for God.

Vhatever Takes Off — Or Adds To — he Relish of Spiritual Things

Jesus said, "You are the salt of the earth." Vithout the relish of the spirit, life is tasteiss and flat. That zest of abundant living ecomes freshest in the contagion of some eat persons. A writer tells of a teacher ho made friends with a hard and tough by without visible effect, until one day the py was discovered crying because he found aat he had disappointed and "let down" ıch a friend. Anything that will take off or add to — the relish of meeting the est person you have ever known, the relish meeting or remembering Christ — that ill be decisive for you.

I dare you to be an athlete for God!

oston Area Calendar

ach Sunday and Thursday night during August — Summer Good Neighbor Program ,Winnipesaukee Camp Ground, The Weirs, N. H.

ugust 19-27 — Christian Life Institute, Laurel Park, Northampton, Mass.

ugust 20-26 — Senior Youth Institute, Rolling Ridge.

ugust 20-27 — Hedding Camp Meeting, Hedding, N. H.

ugust 27-31 — Older Adult Conference, Rolling Ridge.

ug. 27-Sept. 3 — Asbury Grove Camp Meeting, Asbury Grove, Mass.

ept. 1-4 — Young Adult Conference, Rolling Ridge.

ept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

ept. 4-8 — New England Ministerial Training School, Wilbraham Academy, Wilbraham, Mass.

ept. 12-14 — New England Conference W. S.C.S. Institute of Missions and Service, Rolling Ridge, No. Andover, Mass.

ept. 19 — Worcester District Conference, Leominster, Mass.

ept. 20 — Springfield District Conference, Northampton, Mass.

New England Ministerial Training School

SEPTEMBER 4-8, 1950

Wilbraham Academy, Wilbraham, Mass.
for
Ministers, Accepted Supplies, Local Preachers

LECTURERS

PROFESSOR GERALD O. McCULLOH, Ph.D.,
of Garrett Biblical Institute
"The Christian Experience"

JOHN C. HARMON, JR., LAWYER
Director of Social and Industrial Relations of the Division of Home Missions and Church Extension of The Methodist Church
"The Pastor and Tension Situations"

Advance Registration to the Rev. Paul Q. Brooks
8 Reland Street, Middleboro, Massachusetts

Dean: The Rev. C. Homer Ginns, 151 Grace Street, Cranston, R.I.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

Oct. 17 — N. H. Northern District conference, Baker Memorial Church, Concord, N. H.

Oct. 18 — N. H. Southern District conference, Exeter, N. H.

Oct. 22 — Providence District Conference, Rockland, Mass.

Oct. 22 — New England Southern Providence District Conference, place not yet decided.

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on Aug. 7, 1949.

Beginning January 1st of 1949 I started to read the six volumes of Carl Sandburg's Lincoln books, the two volumes of "The Prairie Years" and the four volumes of "The War Years."

I confess that I have never had such a glorious adventure in reading as I had going through those six volumes. It was like reading a fascinating book of fiction. I found that when I had to lay a volume down for dinner or some everyday duty, I could hardly wait to get back to it. It was the easiest reading I have ever done.

A clergyman meeting President Lincoln said, "I hope the Lord is on your side, Mr. Lincoln."

Replied Lincoln, "I don't agree with you."

The clergyman was astonished and baffled by the reply. Then Mr. Lincoln continued, "I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that this nation and I should always be on the Lord's side."

One of the most fascinating parts of these books is made up of the innumerable stories of how Lincoln was constantly pardoning boys whom the military were sentencing to death for various reasons. He was always getting appeals to pardon them and usually those appeals were backed up with voluminous documents from high and low: officers, clergymen, politicians and officials. One day a single sheet came before him, an appeal from a soldier without any supporting documents. "What!" exclaimed the President, "has this man no friends?" "No, sir, not one," said an adjutant. "Then," said Lincoln, "I will be his friend!" And he pardoned the boy.

Irish High Court Upholds Catholic Pre-Nuptial Agreement

Thomas J. MacManus

Religious News Service Correspondent

DUBLIN — An important judgment dealing with the religious upbringing of the children of a Catholic-Protestant marriage has been delivered here by the President of the High Court of Ireland, Justice Gavan Duffy.

Justice Duffy granted the application of Mrs. Mary Josephine Tilson, of Dublin, to have restored to her by her husband the three children of their marriage.

Evidence was presented at the hearing that the parties had been married in a Catholic church, and that the husband, who is a member of the Church of Ireland (Anglican), had agreed that all their children should be brought up in the Catholic religion.

Early this year the husband placed the children in a home. He denied that the agreement signed by him before the marriage was binding, and said he wished to bring up the children in the Church of Ireland faith.

In his ruling, Justice Duffy said the case would have to be settled in the light of the Constitution of Ireland.

He quoted the preamble to the Irish Constitution stating that the initial invocation explicitly acknowledges the supremacy of the moral law founded on Christian doctrine. He then referred to the Constitution's Articles on the family, education and religion as "voicing the cherished convictions of a pious people who revere the Christian moral order."

Justice Duffy referred to Article 44 which recognizes the special position of the Catholic Church "as the guardian of the Faith professed by the great majority of the citizens." He said that the right of the Catholic Church to guard the faith of its children, the great majority, was registered in this fundamental document, while non-Catholics were assured that their principles would be respected.

A pre-nuptial agreement, therefore, Justice Duffy said, in a State which honors and respects religion, had a claim to the most serious consideration in the courts.

The doctrine of the Constitution, he continued, presents the pre-nuptial agreement of the parties on the creed to be imparted to their future children in a new setting and, subject to the welfare of the particular infants concerned, to invite recognition of the agreement in the courts as a compact that serves the social order in Ireland.

Such an agreement, Justice Duffy said, tends to safeguard a marriage which could not be dissolved, to safeguard the harmony of the projected family and the innate and imprescriptible right of the child to religious education. He added that the court was bound under the Constitution to cherish that inheritance of helpless citizens.

Consequently, he said, any judicial theory which would allow a father to spoil his children's birthright by uprooting their creed at his pleasure, could find no place in a jurisprudence moulded to fit the Constitution of Ireland.

In his opinion there was, under Irish law, no injustice, no impropriety, and no denial of first principles in holding the man to his pledge. An order of the court designed to secure the fulfillment of an agreement, peremptorily required before a "mixed marriage" by the Catholic Church, could not be withheld on any ground of public policy by the very State which paid homage to that church, he concluded.

An appeal to the Supreme Court of Ireland has been lodged by the father against Justice Duffy's decision.

In a similar case last May, however, the Supreme Court of Ireland ruled that an English Protestant woman divorced from her Irish Catholic husband is not to have the custody of their nine-year-old daughter, whom the father wished to be brought up as a Catholic.

The ruling was contrary to the decision of an English court which granted the mother custody of the child.

Life Insurance and Estate Planning
ROBERT L. GERLING
The Equitable Life Assurance Society of The United States
82 Devonshire Street Boston, Mass.
LA 3-5280 CO 7-1752

Peace Prayer Movement Reported Growing

MANCHESTER, N.H. (RNS) — A peace prayer movement launched here on October 28, 1948, by a small group of Manchester war veterans is growing in this country and is making substantial progress outside the U.S.

This report was made by Herve J. L'Heureux, a local man who heads the visa division of the State Department and who spearheaded the program.

The group resolved to pause for one minute at noon each day, each in his own way, to implore God for help in the adjustment of international differences with a view to enabling the nations of the world to secure an equitable and abiding peace.

At least 1,535 organizations in this country and other groups numbering members of every faith and creed have formally endorsed the idea by passing resolutions, Mr. L'Heureux said.

Some of the national organizations supporting the prayer movement, he said, i clude: The Benevolent and Protective Ord of Elks of the United States; Greek Ame ican Progressive Association; the Order AHEPA: the Society of American Legio Founders; the Delta Theta Phi Law Frate nity; Jewish War Veterans of the Unit States; the American Legion; and Cathol War Veterans.

The movement also has been endorsed b at least 20 members of Congress, one go ernor, mayors, ecclesiastical authorities different faiths and by business and indu trial leaders.

Launch Advance In Evangelism

Harry L. Williams

If the Methodist quadrennial progran "The Advance for Christ and His Church were a motion picture, it would be time cry, "Camera! Action!"

The action program of the "Our Churc emphasis of the Advance is evangelism. T launch this six month's evangelism progran Methodism plans a series of six jurisdiction conferences early in September.

The Northeastern Jurisdictional Advan for Evangelism Conference is to be held Ocean City, New Jersey, Sept. 5th, 6th, an 7th. Three great mass meetings will be hel in connection with this program. The fir at 7:30 on Tuesday evening is to feature D E. Stanley Jones, world famous missionar who will speak on "Our Church Faces th World."

Wednesday evening's speaker is to be D Robert Goodrich, Jr., pastor of one of Meth odism's greatest churches, First Church, Da las, Texas. This church has the largest adu Sunday school in Methodism and one of th most outstanding television programs in th Protestant church. Dr. Goodrich"s them will be, "Our Church Faces Its Task."

On Thursday evening the mass meetin will be addressed by Dr. Charles Laymo dean of Scarritt College. Dr. Laymon h won church-wide recognition as a great Bib teacher, a man who can make the Bible liv Dr. Laymon's theme will be, "Our Churc at Prayer."

Registration will begin at 1:00 p.m. Tuesday, Sept. 5th with the first class sessio being held in the First Methodist Church Ocean City and addressed by Bishop Earl Ledden.

Dr. Laymon is to be a daily speaker the School of Evangelism taking as h theme, "Spiritual Dynamics for the A

FEDERAL ENGRAVING CO.
DAY & NIGHT SERVICE
Phone LIBERTY 2496 · 2497
15 EAST ST. BOSTON, MASS.

ance." Other speakers in the school of angelism are Dr. Weldon Crossland, who chairman of the Northeastern Jurisdictional oard of Evangelism and the presiding officer the conference; Dr. George Fallon of Worcester, Mass., Dr. William H. Anderan and Dr. Lynn Stokes, III.

Those who are invited to attend this unching conference are the bishops, district perintendents, conference chairman and ecretaries of evangelism, district secretaries evangelism, members of the local church ommittee on membership and evangelism. he public is cordially invited to any of the eetings and especially to the mass meetings ch of the three evenings.

The purpose of the conference is to launch e six month's action program in evangelm, which begins in October, 1950, and conues through March, 1951. This dramatic ick off" for the action program being unched simultaneously across the nation ill give information and inspiration.

he Homemaker's Corner

Mrs. Harry A. Burnham

alling on Some People Who Live Alone

A friend of mine looked at me with a winkle in her eye when I dared to ask her hy she had never married. "My dear," she id, "I have never seen the man that I anted to sit opposite at the breakfast table ery morning of my life." Breakfasts seem have been her idea of home. Instead of aving to sit opposite one man every morng she instituted Sunday morning breaksts for the neighborhood. Her home was ear the village church. Farmers driving with their families appreciated knowing at they could stop in for a cup of coffee before the service. Especially did the wives enjoy it. The toaster, percolator and a hot dish of eggs or bacon were on hand. It was a help-yourself half hour which was limited to those who were going to church.

Many years later a man said, "Many times, when I was young, I went to church just for the sake of having one of Aunt Rosamond's breakfasts." It must have done him good, for he became a noted clergyman.

I have never been in a neater, more home like house than that of a man who was living alone while he was writing several books. The rooms fairly made one want to purr with contentment.

People in the village thought he must be a bit "queer" to live away up on that hilltop all by himself. But they appreciated the queerness when it took the form of a five dollar bill tucked occasionally under the door of a house where a woman lived who had little of this world's goods, or when a hundred dollars appeared on the collection plate, with a note pinned to it saying, "For the new church organ."

Home is a friendly, loving atmosphere created by a loving, friendly person.

You And The Hoover Report

THE HOOVER COMMISSION —

Found that although turnover of more than 10 per cent was too high for efficient operation in private business, the turnover among civil service employees was over 25 per cent!

THE HOOVER COMMISSION —

Recommended sound principles of personnel management that would permit the government to hire the right man — promote the right man — and *fire* the right man.

YOU ARE CONCERNED —

Because you have to help bear the cost of waste, duplication of effort and mismanagement.

Melish Files Appeal

ALBANY, N.Y. (RNS) — Dr. John Howard Melish lodged an appeal with the Court of Appeals here against lower court decisions upholding his ouster from the Protestant Episcopal Church of the Holy Trinity in Brooklyn.

In papers filed with the state's highest tribunal, Dr. Melish called the lower court rulings "an unwarranted intrusion of the civil power in a church controversy contrary to the freedom of religion" guaranteed by the Federal and State Constitution.

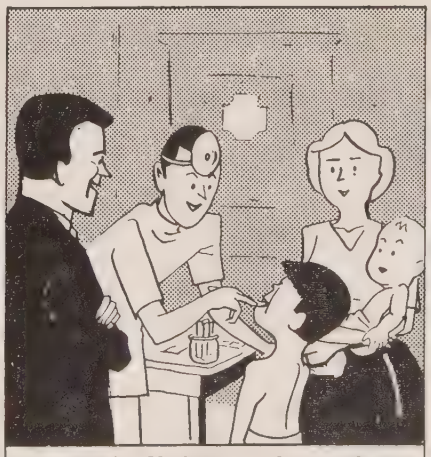
The 75-year-old rector was removed from his parish April 4, 1949, after he had expressed support of his son and assistant rector, the Rev. William Howard Melish.

The younger Melish at that time was chairman of the National Council of American-Soviet Friendship, which had been listed as subversive by the Department of Justice.

The removal order was handed down by Bishop James Pernette De Wolfe of the Long Island Diocese at the request of a former vestry which considered the "outside activities" of the younger Melish detrimental to the welfare of the parish.

Hopeful Herbert knows that people
who are hungry, cold and ill.
Can't do much to guard their freedom
or to thwart a tyrant's will;
So he's sure that all our chances
for a just and lasting peace,
Will be better when the food supplies
of war-torn lands increase.

4



That's why Herbie is so happy that
the U.N.'s F-A-O*
Works with men of many nations
to improve the food they grow.
And that through the far-flung
program of the W-H-O**
Many vital drugs and vaccines
get to folks who need them so.

* F-A-O—United Nations Food and Agricultural Organization

Herbie sees how much depends on
every U.N. agency,
Bringing health and hope and courage to our friends across the sea,
And he's certain that tomorrow will
be even brighter yet,
If we help to speed the efforts of the
U.N. alphabet.

** W-H-O—United Nations World Health Organization

Herbie's always up to date on what the U.N. wants to do. For he knows that with your backing, the U.N. can work for you!

PERSONS

Dr. and Mrs. William R. Leslie of St. Mark's Methodist Church in Brookline, Mass., have returned home on the S. S. Nieuw Amsterdam after a tour of four weeks in eight countries of Europe.

The Rev. F. Gerald Ensley, pastor of North Broadway Methodist Church in Columbus. Ohio, will be the guest preacher at Harvard-Epworth Methodist Church in Cambridge, Mass., Sunday, August 27th at 11 a.m. He will speak on the subject "On Living in a Time of Tension."

Word has been received that the Rev. John Hoon, minister of Wesley Methodist Church in Springfield, Mass., is transferring his membership from the New England to the Kansas Conference.

The Rev. Elmore Brown, minister of the Methodist church in Chester, Va., was a caller last week at the office of ZIONS HERALD. Mr. Brown, formerly minister of the Maplewood Methodist Church, Malden, Mass., has been spending his vacation at his summer home in East Kingston, N.H.

The Rev. Chester F. Waterman, a graduate of Boston University School of Theology in the class of 1950, has recently been appointed area director of youth activities for the Des Moines Area of The Methodist Church. Mr. Waterman's home church is the Flint Street Methodist Church in Somerville, Mass.

William T. Ellis

Dr. W. T. Ellis, author of "The International Sunday School Lesson," died on August 15th at his summer home in Leeds County, Ontario, Canada. His home was in York, Pa.

Dr. Ellis had worked up in the journalistic world from a copy boy, having been a reporter, news editor, foreign correspondent, world traveler specializing in articles of political and social significance, and was the author of seven books. His column, "The International Sunday School Lesson" had been published since 1897 and at the time of his death appeared in 77 papers with a combined circulation of 4,000,000.

He was born in Allegheny, Pa., the son of the late Charles H. and Mary Davis Ellis. He was graduated from Davidson College where he received the honorary LL.D. in 1914. He received a Litt.D. from Temple University in 1939.

During his travels Dr. Ellis interviewed the Dalai Lama, King Saud, Lawrence of Arabia and President Theodore Roosevelt. In World War I he covered the Bolshevik revolution and also was a correspondent on the German, Persian and French fronts. He is best known for his religious writings, however, and claimed to have visited every place mentioned in the Bible.

Besides Mrs. Ellis, with whom he celebrated their 50th wedding anniversary last Oct. 1st, he is survived by two sons, Franklin and McKinnon and a daughter, Mrs. Margaret A. Pierce.

A Fullbright Scholar

Mrs. Marion Jackson Downs, widow of the Rev. Karl E. Downs, former president of Samuel Houston College in Austen, Texas, has been awarded by the State Department a Fullbright Scholarship to study for one year at the Milan Conservatory of Music, Milan, Italy. Arrangements have been made for her little daughter, Karleen, to study at the overseas School for American Children in Milan.

Mrs. Downs received her master's degree in music from Teachers College, Columbia University, New York, in June of this year. All over the country W.S.C.S. groups have heard her voice on the "Advance Record," with Mrs. Brooks, national president of the W.S.C.S. Methodists in New Hampshire are currently getting acquainted with Mrs. Downs at the Hedding Camp Meeting and Young People's Institute, Hedding, N. H., where she is in general charge of music.

Mrs. Downs and Karleen are sailing for Italy on Thursday, Sept. 21st on the S. S. Saturnia from New York City.

George Thomas

Frank P. Fletcher

George Thomas was born in 1876 in Barnsley, Yorkshire, England, and died in Cottage Hospital, Woodsville, N.H., May 19, 1950. He was married in England and the couple came to this country in 1910. For several years they made their home in Manchester, N.H. From his youth, he had been active in church work. This interest deepened into a sense of a call into the ministry, and he became an accepted supply pastor in the Ne Hampshire Conference of The Method Church, where he gave 22 years of fulltir fruitful service.

His pastorates in this conference includ Londonderry, Monroe and North Monr (two five year pastorates), Groveton, Nor Haverhill, Canaan and Canaan Street. Lat he served four years in the New Jersey Co ference.

He was ever an eager student in the fiel of theology, the ministry and the work the church. He held in reverence his hi calling and was a faithful minister of t Gospel.

Funeral services were held in the Met odist church in Monroe, where in reti ment he made his home. His pastor, the Re William D. Hudson, was in charge, assist by District Superintendent Fred E. Fox, ar the Rev. Frank P. Fletcher. Burial was Pine Grove Cemetery, Manchester, N.H where the Rev. Ray H. Cowen, superinten ent of the Southern District was in charg

Aside from his widow, he is survived by sister, Miss Clara Thomas; a son, Dr. Georg Ernest Thomas, director of the departme of spiritual life in the Board of Evangelis at Nashville, Tenn.; and four grandchildre

Fred P. Loring

Elwin L. Wilson

Fred Perley Loring, 58, of Orono, Main widely known Methodist layman and assis ant to the Dean of the College of Agricu ture at the University of Maine, passed aw on Saturday, Aug. 5th, after a brief illne He was stricken while speaking at Jackso ville Campmeeting on Sunday, July 23rd, ar was taken to the Machias Hospital. On Au 3rd he was moved to the Eastern Maine Ge eral Hospital in Bangor, Maine, having comfortable journey. On Saturday he w gone.

Mr. Loring was born at North Yarmout Maine, October 23, 1891, the son of Georg and Olive Marston Loring. He attend North Yarmouth Academy and Livermo Falls High School. In 1916 he received t B.S. degree in agronomy at the Universi of Maine. He did graduate work at t University of New Hampshire and the Ur versity of Maine, receiving his M.S. degr in agricultural economics from the latter i stitution.

He was married to Pearl Dow of Live more Falls, and their only daughter, Rut now Mrs. Eugene Ten Brink, is living Vellore, India, where her husband is a m sionary of the Reformed Church. The T Brinks have two children, Carol Eileen ar Eugene Loring.

Fred will be missed not only at the Ur versity of Maine, where his tireless zeal ar friendly spirit won an important place f him, and in agricultural circles in his nati state. He will be missed especially by

urch. He was loyal, first of all, to the cal organization, where his constant con- rn and kindly co-operation gave strength d stability to the quarterly conference and ficial board. In the annual conference his ice was frequently heard, and his guidance as always mature and practical. For a mber of years he was president of the lay nference, and had been a member of the nual conference ever since laymen were dmitted. He had served as Maine confer- ce lay leader, and was district lay leader the time of his death.

In the General Conference and Jurisdic- onal Conference Brother Loring will be issed. He was a member of the General oard of Education, and was also a member the committee formed by the last Gen- al Conference to study Social Action in The ethodist Church, and to make recommenda- ons to the General Conference of 1952.

We can ill afford in times like the present lose men of Mr. Loring's ability and in- ght. But his influence lives on in the many udents who have been aided by him, in e laymen and ministers of the denomina- on he loved, and in the legislation he helped write into the Discipline of the church.

Funeral services were conducted Tuesday, ugust 8th, in Orono by his pastor, the Rev. lwin L. Wilson, and a committal service in ivermore Falls was conducted by the Rev. hauncey D. Wentworth, former Orono pas- or and now superintendent of the Augusta istrict.

cumenical Plans

The Rev. Rex Kissack, Methodist minister h Oxford, England, where the 1951 Ecumen- cal Methodist Conference is to be held, is hown discussing details of housing and meet- ng places with the Rev. Dr. Oscar Thomas Olson of Cleveland. Dr. Olson is secretary f the Ecumenical Methodist Council, west- rn section.

Dr. H. Augustine Smith has entered his 50th year as a professor at Boston University's College of Music. In addition to teaching and editing, Dr. Smith is well known throughout the church world as an organizer and director of massed choirs. He will continue teaching and in full relationship with the university. President Marsh recently wrote to him: "You are a wonder! This is your 50th anniversary in effective service to the world. I congratulate the world and I felicitate you. The trustees of Boston University, at their recent meeting, unanimously elected you a professor emeritus for the ensuing (Dr. Smith's 10th) year."

Mail To Japan

For some years, American missionaries and other civilians living in Japan — and more recently Korea missionaries temporarily in Japan — have been privileged to use the Army Air Force postal service. Now, beginning Sept. 1st, this A.P.O. privilege will be no longer available to persons not in the armed services. Mail to and from missionaries and other American civilian personnel in Japan must be sent through the civil postal services of Japan; any mail received or deposited for such civilians in A.P.O. channels will be returned to the sender .

Persons corresponding with Japan missionaries can secure their addresses direct from them, or by writing the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N.Y. A special airmail letter (form purchased at the post office for 10 cents), or regular airmail to Japan (costing 25 cents) will reach the addressee in about a week. Regular mail, costing five cents, will be delivered in Japan in about four weeks.

A. L. Grey Passes

The Rev. Arthur Lee Grey, of Easton, Maryland, for 33 years a missionary of The Methodist Church in India, died at the Memorial Hospital, Easton, on August 7th. He was in his 75th year.

Born in Berlin, Md., on August 26, 1875, Mr. Grey was educated at the Wilmington Conference Academy, and in 1903 went to India as an independent missionary to carry on evangelistic work. Later he joined the Methodist mission and was successively stationed as an evangelist and as a district superintendent at Roorkee, Phalera, Quetta, and at Sheikh Mandah, and was for a period pastor of the noted Thoburn Church in Calcutta. Upon his retirement from missionary service he returned to Maryland and served pastorates at Oxford and at Goldsboro.

Mr. Grey is survived by his wife, the former Effie Ellen Blann, and by two sons and a daughter.

Funeral services were held in the Oxford, Md., Methodist Church, in charge of the Rev. Charles C. Harris and Dr. Essell P. Thomas.

EVENTS

Caravan Flight To Hawaii

United Air Lines

Young Methodists from six states recently took time out from religious studies at College of the Pacific, Stockton, Calif., to visit youth camps and churches in Hawaii. Shown under the tail section of the United Air Lines Mainliner Stratocruiser which flew them to Honolulu, members of the Youth Caravan Flight were (from left) Angela Brown, Nashville, Tenn.; Dr. Leonard Oechsli, Methodist superintendent in Hawaii; Mrs. Oechsli; Meta Van Doren, Chula Vista, Calif.; Richard Yeagley, Columbus, Ohio; Helen Stephenson, Salinas, Kans.; Irma Protheroe, Sayville, N.Y.; Irene Helgeson, El Monte, Calif.; Mrs. J. L. Caldwell; Harley Cecil, High Point, N.C.; and the Rev. J. L. Caldwell of the Filipino Methodist Church, Honolulu. The Misses Helgeson, Protheroe and Stephenson volunteered for three years' service.

Mrs. Julian Wadsworth

Mrs. May Short Wadsworth, widow of Dr. Julian Wadsworth with whom she served many years in social service work abroad, died Sunday morning, July 30th at Passavant Hospital, Jacksonville, Ill., at the age of 90.

Dr. and Mrs. Wadsworth served at Chateau Thierry, France, for many years following World War I in the social service settlement. When they left France, Dr. and Mrs. Wadsworth made Geneva, Switzerland their home, being vitally interested in the League of Nations in session there. After Dr. Wadsworth's death in Geneva in 1939, Mrs. Wadsworth returned to this country, making Jacksonville, Ill., her home.

The funeral services were held at Grace Church on August 1st with Dr. C. P. McClelland in charge.

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitional Fund
Our Present Retired Shepherds Of Souls
May Have Adequate, Dependable Support
Even As Is Assured Our Young Ministers

BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
IT NEEDS YOUR GIFT NOW WHETHER LARGE OR SMALL!

Communicate with our Executive Secretary — Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

A Homemaker — Plus!

Anne McMaster

What is a minister's wife when her husband is no longer a minister?

Chances are that she's still a minister's wife — in spirit at least. Which means that she is active in church affairs, interested in church people and working hand-in-hand with her husband on his church program.

Mrs. Charles T. Allen, 15 Berwick Street, Worcester, Mass., is the wife of a minister without a church.

That doesn't mean that her husband is out of a job. But since January, 1949, Mr. Allen has been district superintendent of Methodist churches, with not one, but 57 churches in his care.

"Strength as a Unit"

The Methodist Church, Mrs. Allen explained, is a connectional church. "We work as a unit," she said. "We exert strength as a unit." A cabinet composed of the bishop and district superintendents fills the pulpits within the conference. Each church makes its annual reports to the superintendent. Each department of church activity discusses its affairs with him.

As superintendent of the Worcester area, Mr. Allen preaches in some one of his churches almost every Sunday. And his wife is usually with him.

Mrs. Allen is a member of the executive board of the New England Conference Woman's Society of Christian Service, and of the society's district board. The emphasis in this work is on missionary activity. Every Sunday she gives religious book reviews for the women of Wesley Methodist Church.

Once on Y.M.C.A. Board

In many of her husband's churches, Mrs. Allen lectures on women's and young people's work in church affairs. Before coming to Worcester in 1949, she did religious book reviews in the library at Westfield, where Mr. Allen was minister of the Methodist church. She also served on the board of directors at the Y.M.C.A., one of the few "Y's" which allows women on its board.

Apart from her church work, Mrs. Allen's chief interest is in reviewing books. She is associated with a club program bureau in Boston, and lectures throughout New England. She tries to save her free time for voluntary lecture work in her husband's churches.

Publishers send her advance copies of their books, and her lectures are ready by the time the books appear on the shelves. Her programs are designed to interest everyone — those who don't like to read as well as those who do.

Born in Boston

A native of Boston, Mrs. Allen was educated at Boston University. She was teaching at Fisher Business College and taking extra courses at B.U. when she met Mr. Allen, a mid-Westerner who was studying there in the School of Theology, after having finished courses at Dartmouth and Ohio Wesleyan. They were married after his graduation, and since then have lived in Newton and Westfield.

The Allens have one son, Frederick E. Allen, now a junior at Ohio Wesleyan, where he is taking a degree in fine arts. He studies oil and water painting, crafts, commercial arts and industrial designing. Mrs. Allen likes to work with ceramics and silver crafts, too, though she maintains her son has much more talent. "We have fun together with it," she said, "no matter what we try. I'd like to say I do work in oils and water paints, but I'm just beginning."

Like many other mothers now, Mrs. Allen faces the prospect of seeing her son go back to war. Fred is a Navy veteran, and a member of the inactive reserve.

"He hasn't been called yet," Mrs. Alle said, "but it looks to me as if all the bo may be going back.

"I guess we'll all just do what needs be done, and pray for the best."

Daughter at Classical

The Allen's daughter, Charlotte, is a seni at Classical. She plans to study nursing ar is a nurses' aide at Memorial Hospital. Mr Allen works with Charlotte on another hobl — sewing. She makes most of Charlotte clothes, though her daughter is beginning sew for herself — "which is very nice fo me, since I've been so busy."

Both with and without their own churc the Allens have found happiness and pe sonal satisfaction in their work. Mrs. Alle misses having "church people of our own as she calls them, but in all aspects of h work she has met with friendliness and co sideration.

Most of all she enjoys sharing her hu band's work. "We have a real common in terest," she said, "and our lives are riche and fuller for it." — *Reprinted from th "Worcester Daily Telegram," Aug. 2, 195*

Come November!

(Continued from Page 5)

Council will actually come into being at constituting convention to be held in Clev land, Ohio, Nov. 28th to Dec. 1st. Th communions responsible for the establish ment of the council will send about 120 official representatives and alternates to th gathering.

In trying to assess the significance of th National Council, religious leaders firmly b lieve it will give positive influence to th following trends, some already apparent:

(1) An acceleration in the growth of co operation among communions. While th National Council is not a merger of denom inations, it does represent a "deliberate po

It Is Not Too Soon To Begin Thinking Of New Textbooks FOR THE FALL TERM

GIVE THE BIBLE
ITS RIGHTFUL PLACE
IN YOUR CHURCH SCHOOL
MANY VERSIONS — MANY STYLES

At Every Price Level Best Value

Massachusetts Bible Society
41 Bromfield Street, Boston 8, Mass.

" of co-operation, which will have the ect of bringing churches closer together.

(2) More official positions for women and der recognition of their work in the urch. It is significant that the United uncil of Church Women, functioning only ce 1941, will become a general department of the council. A woman will always a president or vice-president-at-large of council, and a women is to be appointed one of its two associate secretaries.

(3) A stronger voice for laymen in urch affairs. Provision has been made for general department for church men, where laymen of the churches will be given a ique opportunity for understanding and tiative in the council's strategic planning. e department is to include all laymen who members of the council's general assem- and others appointed by the rapidly grow- denominational laymen's organizations.

(4) Serve as a "clearing house" for in- mation and exchange of views to forward development of a sound Protestant strat- on key issues.

As an example of how this process works, ders sitting in conference have from time time decided that one denomination is ter equipped to handle a particular situa- n than several in competition. This has en true in this country in the case of new using developments and communities as- iated with large government projects; in foreign mission field sometimes one de- mination is recognized in a certain area the responsible representative for the Prot- ant churches.

n home missions, the result has been the ual sponsorship of such projects as those ong the migrants, Negro sharecroppers d American Indians. In these fields, de- minations belonging to the Home Mis- ns Council decided a more effective job ld be done co-operatively than by work- singly.

Now, such working agreements will be rked out on the more comprehensive level council consideration and planning.

cal Churches To Benefit

More important than any of these influ- es on the national level, religious leaders l, will be the effect of the National Coun on the local church. To those denomina- ns both directly and indirectly related to council, here are some of the benefits edicted for the local church:

(1) An increased influence and outreach the community through relationship to a tional body united for Christian service l action;

(2) Access to the best ideas, methods and terials for use in local church programs. ce the leaders and specialists of the co- erating communions will be in touch with another in the National Council, the al church will be able to draw on the est in both the Protestant and Orthodox ditions.

(3) The total work of the denominations to which the local church is affiliated will be given added significance. By membership in the council, the denomination registers the conviction that it seeks the growth of its churches as part of a total Christian enterprise. This means that "victory for one is victory for all."

(4) Christian influence will be exerted through co-operative action at points of common interest and concern. Without waiting for organic union, the churches will find themselves working together in thousands of places and exerting their combined influence in fields where no one denomination could be effective alone.

Offers Broader Scope For Service

Religious leaders feel that an idea of the broad scope of the National Council's interests can be shown in many areas. For example, they report that 10,000 Americans work with 40,000 national staff members in overseas areas in conducting services in over 38,000 places of worship and operating 20,000 mission projects, such as schools, colleges, hospitals, publishing houses, agricultural experiment stations and other worthwhile Christian programs.

In the field of home missions, the growth of co-operation has also been great. Through the Home Missions Council, a staff of 15 augmented by 200 summer service workers carries on a ministry among the nation's over 2,000,000 migrants in 26 states. In addition, the agency has a rural life improvement program in the South devoted largely to the raising of educational standards among the ministry.

The work of Christian education, which will be centralized in one division of the National Council, will enlist the teamwork of 40 denominations, according to church leaders. This program, embracing 729 affiliated agencies, reaches 220,000 Sunday schools, 105 vacation Bible schools and week day schools in 2,700 communities in 46 states.

In addition, the program sponsors 702 leadership training schools in 43 states every year.

Other co-operative tasks the National Council will undertake include a training and enlistment program for the ministry, inter-racial conferences, materials and plans to strengthen the Christian family and facilitate co-operation between church and home and the promotion of racial understanding, economic justice and social welfare.

Formation of the National Council at the turn of the century not only marks a historic landmark, but symbolizes the determination to bring the force of the Gospel into meaningful contact with every area of life.

The council first was conceived as an idea nearly 10 years ago at a meeting of interdenominational agency leaders at Atlantic City, N.J. Since then, this plan has slowly and inevitably grown and has been studied carefully by the agencies and the denominations. Under the direction of the Planning Committee, headed by Dr. Luther A. Weigle, dean emeritus of Yale University's divinity school, the council will be launched at the constituting convention this November in Cleveland, Ohio.

"No more disastrous mistake can be made than to admit self-love onto the ground-floor of Christian ethics as a basic part of Christian obligation, however much concern for self-improvement, for example, may later come to be a secondary, though entirely essential, aspect of Christian vocation."

* * * *

"Basic Christian Ethics," by Paul Ramsey. Charles Scribner's Sons, New York. Price, $3.75.

Mexico Requiring Tourists To State Their Religion

San Antonio, Tex. (RNS) — Authorities here have expressed belief that a new Mexican government rule requiring tourists to state their religion when applying for permits to visit Mexico may be abandoned.

Some protests have been reported as a result of the surprise requirement, for which no official explanation was immediately forthcoming from the Mexican consulate or the Mexican government tourist bureau here.

One surmise that the question as to religious affiliation or preference was to elicit information for "statistical purposes" brought speculation elsewhere as to what might be the value of such statistics.

New tourist permit cards received from the Mexican Ministry of Gobernacion (Interior) replaced old cards, which listed mainly personal identification data. Besides the additional data as to religion, the new cards also prescribe a "return report" of the amount of money spent in Mexico by the traveler. The traveler is asked to give this information to Mexican immigration authorities when he leaves the country.

Meanwhile, old application forms still in use were based on the old tourist entry cards, so the applicants were being asked verbally for information on their religion, to be placed on new form cards that are issued.

Whatever significance, if any, the question on religion may have, the tourist card change is believed by some to be experimental and to have followed extended consideration of card revision, reportedly in the direction of simplification and expediency.

Catholic Parents Warned

San Antonio, Tex. (RNS) — Archbishop Robert E. Lucy of San Antonio has requested his priests to warn Catholic parents of penalties they face for sending their children to "a school where they will be instructed in a non-Catholic faith."

The archbishop said in a pastoral letter that the obligation for every Catholic child to be in a Catholic school applies not only to grammar school children but also to youth "on the high school and college level and those in schools of nursing."

"The church places a two-fold obligation on parents and guardians; our young people must be given a Catholic education and they must not be given a neutral or heretical education," the letter stated.

"Catholics who are not blind must certainly be aware of the crime, juvenile delinquency, and immorality which disgrace our youth and our nation today. Religious training is not always a guarantee of virtue but godless education certainly does not produce saints."

The letter said it was for the chancery office to judge "the validity of reasons alleged for the attendance of a Catholic child in a neutral school where Catholic schools are available." Outside the city of San Antonio, it said, "a decision is to be made by the pastor with the advice of the very reverend dean."

Shepherd Heads Alcoholism Group

Contoocook, N. H. (RNS) — The Rev. Ernest Shepherd, New Hampshire Methodist minister, has been elected first president of the newly-organized National States Conference on Alcoholism.

The new group was formed at a four-day meeting of delegates from 16 states at Yale University. According to Mr. Shepherd, it will function as a medium for the exchange of ideas on alcoholism between members. It will also strive to establish professional standards for the evaluation of its work.

Mr. Shepherd, in addition to his duties as a minister, is a director of the New Hampshire state board of alcoholism.

Methodists In Court Action

Portsmouth, N. H. (RNS) — Trustees of the New Hampshire Methodist Conference have begun court action here to prevent the Greenland, N. H. Methodist Church and its trustees from assuming ownership of the congregation's property and funds.

The Greenland group, which has been a federated church belonging to the Methodist Conference for some years, has decided to adopt Congregationalism and is claiming money and property accumulated locally as a Methodist society.

According to the Greenland church's attorney, the local group is "morally entitled" to the funds which, he said, amount to about $20,000.

Spokesmen for the Methodist Conference said that, under the denomination's organization, local church properties and funds officially belong to the conference to assure their use for Methodist purposes in case of a congregation's secession.

They stated that the validity of conference property claims has been recognized in numerous court decisions.

Assembly At The Weirs

Frank P. Fletcher

The 78th annual assembly of the Winnipesaukee Camp Meeting Association at The Weirs, N. H., was held July 30th to August 6th.

The site is one of the loveliest on this lake known to the Indians as "The Smile of the Great Spirit." The grounds committee had been active with extensive improvements to Association-owned buildings and the conditioning of the grounds. Some local residents were heard to say the place had not before looked so well in thirty years. Cottage owners in the "circle" and in the environs gave hearty co-operation to the assembly as well as in property improvements.

Preachers on July 30th were the Rev. Reginald B. Nichols, pastor of the Methodist Church at The Weirs, and Dr. Clement B. Yinger of the Methodist Church in Bradford, Pa.

Each week-day was given a special interest designation. Monday, Ministers' Day, was given to six 10-minute papers on "Other Essentials of Our Faith" — themes not covered in the "Faith" booklets. The papers were prepared and read by the Revs. R. E. Thompson, A. B. Thompson, Joseph Stopford, E. B. Luscombe, C. A. Sadofsky and Stanley M. Sprague.

Tuesday was "Interdenominational Day" and the Rev. Dr. Whitney S. K. Yeaple, executive secretary of the N. H. Council of Churches and Religious Education, addressed the group on the subject of the "Full Council Movement." In the afternoon Mrs. Yeaple spoke on "The United Council of Church Women and Its Work."

Wednesday was "Laymen's Day" and would have been addressed by C. C. Sanborn, conference lay leader, but illness prevented his doing so. In the morning there was a round-table discussion on the functioning of laymen of the annual conference, training of lay leadership and related interests. In the afternoon Dr. R. H. MacFarlane, superintendent of the N. H. Christian Civic League, spoke on "The Place of Laymen in Reform."

Tuesday was "Woman's Day" with Mrs. H. L. Keir of Whitefield, president of the district W. S. C. S., in charge. After business sessions in the morning, the Rev. H. B. Keir of Concord led the worship service. In the afternoon there was an address Mrs. Gladys Starrat Romeyn of Melr Mass., on "Royal Manners for Those W Serve the King."

Friday was planned by Mrs. O. M. Pol mus of Lancaster. The general topic "The Parsonage Family and the Church Community." Seven 10-minute sub-to were read by the following: Mrs. Carl Davis, Mrs. Robert Sharp, Mrs. J. R. T ganza, Mrs. Robert Foss, Mrs. Max Go man, Mrs. F. P. Fletcher and Mrs. Gilb Wieting. In the evening the Rev. M. Porter directed the annual "Pops Conce

Saturday was known as "MYF Fam Day." This was planned and directed the Rev. Harold B. Keir of Concord, sisted by the Rev. Ralph D. York of Andover, Mass.

Dr. James Gordon Gilkey of South Co gregational Church, Springfield, Mass., the evening preacher on the first Sunday a for four succeeding evenings. On the Sunday the following ministers spoke: T Rev. Dr. Francis E. Kearns of the Metho Church in Wauwatosa, Wis.; the Rev. Gilbert W. Wieting of Hamburg, N. Y. a the Rev. Francis E. Cooper of Meredith, H.

It was a great week. Lay-folk were prese from all parts of the district. A large p centage of the ministers of the district w present for some of the sessions. A go number from the local community and fr the summer visitors attended and support the program. Quite a number of minist of other denominations summering in t community attended regularly. Ma especially among those of other denomi tions, expressed surprise that not more use made by the church of these beauti grounds and good facilities. The week as whole was indicative of the possibilities o much expanded use of the grounds.

By appointment of the district superinte dent, president of the Association, the p gram committee was composed of the Re F. P. Fletcher, Edward F. Miller and G. Van Buskirk.

Throughout the summer, beside this A sembly, a program of entertainments eve Thursday night and a Vesper service at 7: p. m., every Sunday is carried forward. T year the Sunday evening preachers are fr five denominations.

Catholic Party In Indonesia

Jakarta, Indonesia (RNS) — An all-I donesian Catholic party was formed at Se arang, Java, at the annual congress of I donesian Catholics, attended by represen tives from 58 sections of the Republic.

The new party may be joined by all R man Catholic Indonesian citizens over years of age. In special cases, non-Cathol may become members.

Three prominent Indonesian Cathol were appointed to a committee to map pa

ns. They are Mr. Kasimo, Dr. Sudjito, l Mr. Suhardi.

The congress elected two of the three comtee members, Mr. Kasimo and Mr. Suhi, and a third Indonesian Catholic, Mr. rjadi, as candidates for a post in the cabt of the new Indonesia unitary state, ofally established on Aug. 15th. This single ce replaces the previous sixteen-unit federan.

artin Luther's Artist Allies

arles H. Branch

Readers of history stumble over a major stery when they turn to the Reformation with its violent religious and political troversies leading to and radiating from rtin Luther's role at the birth of Protestism.

How, they wonder, did the Reformation so edily take hold, when none of the other orm movements of the Middle Ages atned nearly so widespread a following so idly?

No one is surprised today when the mind a vast country is altered in the course of a v years by a din of propaganda over modn devices of communication: the newsper, the radio, telephone, telegraph, and evision. But Martin Luther, the prophet the Reformation, did not have these at disposal.

How could he then so forcefully and sudnly grip the imagination of a conglomerate, terate, lower-middle class across a stretch territory which could be traversed only on t or horseback?

The answer is found in the new, $7,500 ze-winning biography of Martin Luther Roland H. Bainton of Yale University to published September 12th by Abingdonkesbury Press under the title "Here I nd." The Reformation surged through rope, says Dr. Bainton, behind the shock ops of the pamphleteers. Never in any er four years of German history down to dern times did tracts so flood the country between 1522 and 1526. These pamphlets re illustrated. The Reformation, in fact, s the first movement to utilize the cartoon the spreading of ideas.

Frequently the drawings did not present true issues on either side of the conversy. They capitalized rather on the f-truths, the party slogans, the distortions l sometimes the personal slanders on leadin both groups — further confusing the h century's overlapping maze of interning political and religious issues. They re based on emotional appeals and drove ne their points by satire and caricature. Historians are agreed that Luther won his tle for a more Biblical religion in part ough the unsolicited aid of these weapons. st of the prints were made by second and d rate artists, but the great figures of period also made their contribution.

The mighty Albrecht Durer supplied the themes. Profoundly moved by Luther, and desirous of doing a likeness of this man who had delivered him from great torment of spirit, he charted the course. But he didn't demean his craftsmanship to the rough and tumble level of Reformation polemics.

Durer was court painter for Emperors Maximilian I of the Netherlands and Charles V of the Holy Roman Empire. He is generally conceded to be the leader of the German Renaissance school of painting and the inventor of etching. Deeply religious, he reverenced the sacraments and doctrines of the church; and at the same time held great respect and admiration for Martin Luther, whom he called an "inspired being." He was religiously inclined toward Rome, but patriotically inclined away from it.

Hans Holbein was both closer and more remote from the Reformation. He did not disdain caricature. One of the most influential was his cartoon against the indulgence traffic, the object of Luther's initial attack. Holbein's graphic portrayal of the true penitents vividly pillories the false ones. This tract was avidly seized upon by the Lutheran reformers. But Holbein was not prepared to go further, because he didn't understand the deeper elements of Luther's reform.

The artist most completely identified with the Lutheran movement is Lucas Cranach, whose sign, the winged serpent with a ball in its mouth, identifies him as the author of many woodcuts of Luther and his movement. Cranach and his staff of anonymous helpers — Walt Disney wasn't the first to institute a studio — copiously illustrated Luther's Bible and the controversial pamphlets.

Many other artists, engravers, and woodcutters remain unknown and their works were so artistically crude that they hardly merit acknowledgement. But for that very reason, they may have been all the more effective: the common man may have felt that this was just the way he would have done them himself. The papal party, of course, retaliated in kind, but not so strongly.

"Here I Stand" makes available 100 Reformation woodcuts. Dr. Bainton gleamed them from the tracts themselves and from modern reproductions in many quarters. He assisted also in meeting a major problem which distressed the publishers: how to restore for reproduction in the book the many woodcuts which were too poorly preserved to be of use as they were? And where to find someone with ready pen and sufficient knowledge of the Reformation to retouch these originals? They discovered that Dr. Bainton, himself, makes drawing a hobby and delights in bringing historical characters back to life in a graphic, as well as literary, way.

Asbury Grove Camp Meeting And Assembly

The 91st Annual Session at Asbury Grove, Massachusetts

August 27th to September 3rd

SUNDAY, AUGUST 27TH

Services at 10:30 a.m., the Rev. Harry B. Hill; 3 p.m., the Rev. Emory S. Bucke, and at 7:30 p.m., with the Rev. John Hoon.

SUNDAY, SEPTEMBER 3RD

Services at 10:30 a.m., and 3 p.m., the Rev. George A. Fallon; and at 7:30 p.m., with the Rev. Thomas R. Burns.

The Revs. Archiver J. Strait and Willard C. Arnold will preside and the song leader will be the Rev. J. Alan Justad.

Tabernacle Meetings each week night at 7:30 p.m., with the Rev. Thomas R. Burns of Fall River as the preacher.

Thursday, August 31st, is Lynn District W.S.C.S. Day

The Asbury Camp Meeting Corporation

PRESIDENT
The Rev. Archiver J. Strait
29 Hillside Avenue, Melrose

SECRETARY - TREASURER
The Rev. Joseph A. Stevenson
41 Norwood Street, Everett

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

THE METHODIST PUBLISHING HOUSE

150 FIFTH AVENUE, NEW YORK 11, NEW YORK

Handsome designs to harmonize with the architecture and furnishings of your church . . . in solid oak, elm, or walnut. Your choice of finishes—with or without carving. Expert construction, the finest materials, and moderately priced.

WRITE FOR FREE CATALOG OF CHURCH SUPPLIES

THE METHODIST PUBLISHING HOUSE IS READY TO SERVE YOU IN ALL BRANCHES OF CHURCH BUSINESS.

SHOULD YOU DESIRE COMPLETE INFORMATION ON THESE ITEMS PLEASE LET US KNOW AND WE WILL SUPPLY IT IMMEDIATELY.

BOOKS
CHURCH LIBRARY SERVICE
CHURCH SUPPLIES
CHURCH SCHOOL LITERATURE
VISUAL AIDS
FILM RENTALS
CHURCH FURNITURE
CHOIR ROBES